

NEW

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OUTLOOK



**SOCIAL
WELFARE
EDUCATION
SCIENCE
PHILOSOPHY
RELIGION
ART & BOOKS
HEALTH
CURRENT
AFFAIRS**

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Digest

of ideas and ideals



A New Current Of Ideas

Civilization has reached a transitional period in its evolution. Its ethical and moral vitality is at a very low ebb as compared with the flood of its intellectual and technical skills and devices. Society creates its outcasts, criminals and profligates, and then condemns and punishes its own progeny. Mere physical philanthropy or social, political and economic tinkering, apart from the infusion of ennobling conceptions of life in the minds of the masses has proved of little value.

All good and evil things in humanity have their roots in human character, and this character is and has been conditioned by the endless chain of cause and effect. We are continually brought face to face with the fact that large numbers of people are suffering from misery, poverty and disease. Their physical condition is wretched and their mental and spiritual faculties are often almost dormant.

On the other hand, many persons at the opposite end of the social scale are leading lives of careless indifference, material luxury, and selfish indulgence. Both are the effects of conditions which surround those who are subject to them, and the neglect of social duty on the one side is most closely connected with the stunted and arrested development on the other.

"Ideas rule the world"!! "Prevention is better than cure"! Rapid transit, instantaneous intercommunication and all the highly developed scientific means at our disposal make these two age-old axioms particularly applicable to this period.

To insure the balanced growth of our civilization—indeed its very survival—it is urgent that we infuse a new current of ideas and aspirations into modern thought. We must supply a logical basis for an elevated morality and an ethical science and philosophy suited to the knowledge of the day, through the channels of the day.

The New Century Foundation is not answerable for any theories or statements advanced in the NEW OUTLOOK, by whomsoever signed.

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**NEW OUTLOOK REPRESENTS AN EFFORT TO BRING
TOGETHER IN SMALL COMPASS SOME OF THE RICHES
OF CONTEMPORARY AND ANCIENT THOUGHT.**

NEW OUTLOOK gathers, digests, extracts and reprints from any available source, ideas it believes will be of interest or benefit to its readers. Its editorial policy is to attempt "to do even justice, and to speak the truth alike without malice or prejudice."

It is a COOPERATIVE ENTERPRISE founded to promote humanitarian principles based on mutual interdependence and the brotherhood of man without distinction of race, color, religion or social position.

Its columns are open to the exponents and advocates of every religion, philosophy or science as long as their communications contain a sufficient element of universality to afford a basis for discussion.

It welcomes contributions in keeping with its aims and meeting its editorial requirements.

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NEW OUTLOOK

A DIGEST OF IDEAS AND IDEALS

"TRUTH HAS NO EAR-MARK AND DOES NOT SUFFER
FROM THE NAME UNDER WHICH IT IS PROMULGATED."

September, 1961

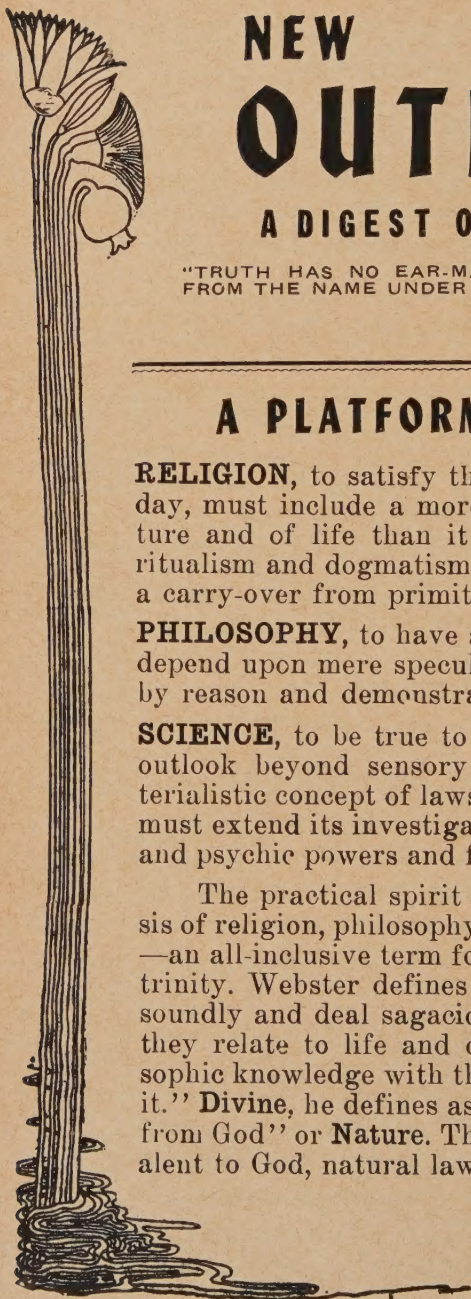
A PLATFORM-IN-SUMMARY

RELIGION, to satisfy the heart and mind of man to-day, must include a more complete philosophy of nature and of life than it has heretofore. Blind faith, ritualism and dogmatism, are idolatrous in nature and a carry-over from primitive and mediaeval ages.

PHILOSOPHY, to have a permanent appeal, must not depend upon mere speculation, but must be supported by reason and demonstrated facts of science.

SCIENCE, to be true to its purpose, must expand its outlook beyond sensory perception, beyond the materialistic concept of laws and forces of nature. Science must extend its investigation into the hidden, spiritual and psychic powers and functions in man.

The practical spirit of the age demands a synthesis of religion, philosophy and science or **divine wisdom**—an all-inclusive term for the interrelationship of this trinity. Webster defines **wisdom** as "ability to judge soundly and deal sagaciously with facts, especially as they relate to life and conduct; scientific and philosophic knowledge with the capacity to make due use of it." **Divine**, he defines as "pertaining to or proceeding from God" or **Nature**. The latter, he defines as "equivalent to God, natural law, universal order, etc."



With increasing recognition and knowledge of these hidden powers, science might have a rational explanation of much that has been believed to be miraculous while religion would have no place for miracles that imply transgression of the laws of nature and of God; and the statement by Christ "the works that I do shall ye do also" will become a generally recognized potentiality for every son of man, and an actuality for those who strive for wisdom and aim to "fulfill the law."

ETHICS, arising out of such a balanced approach, covers the whole range of human conduct, furnishes a just and intelligent basis of action and points out reconciliatory and practical principles of reconstruction of individual life and social relations —



There is but one Eternal Truth, one universal, infinite and changeless spirit of Love, Truth and Wisdom, impersonal, therefore, bearing a different name in every nation, one Light for all, in which the whole Humanity lives and moves, and has its being. Like the spectrum in optics giving multi-colored and various rays, which are yet caused by one and the same sun, so theologized and sacerdotal systems are many. But the Universal religion can only be one if we accept the real primitive meaning of that word.

We are all brothers — by the laws of nature, of birth, of death, as also by the laws of our utter helplessness from birth to death, in this world of sorrow and deceptive illusions. Let us then love, help and mutually defend each other against the spirit of deception; and while holding to that which each of us accepts as his ideal of truth and unity—i.e., to the religion which suits each of us — let us unite to form a nucleus of a Universal Brotherhood of Humanity without distinction of race, creed or color.

—H. P. Blavatsky

The Attitude Of Survival

Walter Webster Argow

MAN IS AN IMAGINATIVE BEING. This quality has given him the ability to look ahead and to create, out of the experience of his past, new ways to cope with the problems of his present and future. Over the years, he has been able to make his life a tolerably satisfactory existence. This does not mean, however, that his civilization has been devoid of catastrophe, nor that it has even remotely approached Utopia; yet the growth and decline graph has been definitely in the favor of the former.

But today the graph lines are changing. Men in many lands are losing their feelings of adequacy, their faith in their ability to cope with life. Some have turned for satisfaction and security to amassing material things; others grope anxiously into mysticism. For many, the requirement of dealing effectively with the day's problems is increasingly terrifying as the problems increase in magnitude and complexity. There are too many decisions, too little time to make decisions, too little ability to be decisive. Unless one can devise some system by means of which problems can be analyzed and disposed of in an orderly manner, a person has a good chance of being completely overwhelmed by them.

There are, of course, alternatives. One way is to indulge in superficialities and content oneself with magnified matters of petty existence. Another is to surrender responsibility for decision and opinion-making, either by default or by passing it on to "authorities." To be sure, there is a need for expert advice in these complicated days. However, there is a danger that one may rely too heavily on them and succumb to the temptation to make of them also decision makers. When this happens, intellectual independence and the

valiantly-won freedoms of choice are in jeopardy. Thus, to retain one's personal rights, one's integrity—and also one's sanity—a way is needed to simplify and speed up the making of decisions. It is no great feat to apply the powers of reason and borrow from the scientific disciplines the common processes of problem analysis.

The rapid growth of communication and transportation has knit the world's peoples into a polyglot family. Nations and ethnic groups are demanding and receiving the right of choice and a voice in world affairs. Yet far too many people still fail to realize that automatically with every privilege goes a responsibility; and in this case, it is the responsibility that the choices made be well founded and thoughtfully conceived. Time is running out on the emotionally insecure, the ignorant, and the lazy world citizen. He must have his own system of analysis and his sound table of values to guide his thinking. Pity the man, for instance, sent to dynamite a log jam who is ignorant of determining the length of fuse to be set.

The analogy is more than apt: for world problems are swamping us, and the wrong choice of a solution can blow us all up.

The situation is grave indeed, but far from hopeless. Men are learning more every day about the decision-making process. People are reading books and discussing world problems, business problems, personal problems. In fact, a cursory analysis of contemporary fiction, TV, and film fare, and the new plays, shows a predominant preoccupation with problem-solving itself. But I question how much help all this is giving, how much people are learning, how much is directly applicable to their lives. Perhaps it is time to turn to the experts, to see how they go about the task of problem-solving.

Take, quite appropriately, the textbooks for college courses in contemporary social problems. A review of six fairly recent publications reveals a wide variety of facts and approaches; all very interesting, but no one of them quite enough in itself. For me at least the accounting of problems is sterile, even though each is carefully analyzed. Rather, I was seeking the principles of problem-solving. The

first step, it seems, is to catalogue the problems in a classified manner. From these combined sources, a classification is devised. Social problems are either major or satellite; and the major problems seem to relate themselves to one another through a common cause. So the basic causes become the criteria and the terminology of the classification headings. I have contented myself, for the moment at least with these four: (1) Problems of Social Nonparticipation; (2) Problems of Economic Imbalance; (3) Problems of Catastrophe and Waste; and (4) Problems of Civil and International Conflict.

Now, just what do these terms mean? What are some of the problems to be included in these categories?

First, the problems of social nonparticipation are those which occur as a result of nonassimilation by a society of such atypical groups of people as the blind, the deaf, those with incomplete education, those suffering from social ostracism, etc. The problems emerge because these people are the victims of their own atypicality and their social deprivation.

Second, the problems of economic imbalance are those resulting from technological displacement, commodity value fluctuations, financial panics, etc. They are further exemplified in the problem behavior of people who are paupered, who are economically isolated, and who are chronically unemployed.

Third, the problems of catastrophe and waste are those which emerge from soil erosion, inefficient farming methods, inefficient marketing methods, floods, tornadoes, dust storms, etc.

Fourth, the problems of civil and international conflict are those associated with war, with labor management strife, with ideological disagreements, with coexistence pathologies, etc.

For the student of contemporary public affairs, it is extremely helpful to have even this classification, for it breaks the mass of problems down into certain component parts. It would be even more helpful if we could find out whether and how these categories are

interrelated, whether they have some kind of common denominator. It is a job worth doing, for from this primary factor we can construct a kind of multiplication table of values, and from the use of such a table one can make more or less defensible decisions.

Take these classification categories in hand and finger them over and let us see if we can find the nuclei around which the problems have clustered. The *problems of social nonparticipation* are, for instance, all problems of human relations; that is, they involve the successful or unsuccessful integration of individuals into a dominant group. There is a reason for this; it doesn't just happen. The person who is blind can be, and usually is, a problem unless he is given help. It has been demonstrated that he can be helped to achieve integration, and through that, social participation—through special education, medical treatment, mechanical aids, personality adjustment, and other professional devices. But this can be achieved only if the rest of his fellow-citizens can provide this help financially and organizationally. The same is true of the deaf, the mentally deficient, the disenfranchised, the socially isolated. They become social problems, individually and collectively, largely because of the unwillingness of their fellowmen to understand them, to cope with their frailties, and to accept them as human beings, even though atypical. Thus the core problem here is really the inability or the refusal of the dominant group to accommodate and to assist the minority group into successful assimilation.

Next are the *problems of economic imbalance*. Because the economy of a social order is man-made, it follows also that it is susceptible to his manipulation. An economy which is planned is one which will ordinarily not become imbalanced, for that is the very purpose of the plan. A planless economy is a gambler's paradise. Through its fluctuations does the speculator lose or gain; and the smarter he is, the more he thinks he will gain. By its very planlessness, it is a constant temptation to and a convenient cloak for clandestine manipulation. Since a runaway economy causes the problems, and since control is not applied because certain individuals resist it, it follows that the problems are a direct result of this behavioral choice.

The planlessness which profits one group at the expense of another would appear to be perpetrated for this very reason. Thus the problems of economic imbalance and the problems in the preceding section are related through a common parent; and that parent is the psychological characteristic of predatoriness, competition, nonassistance, or even rejection.

The third group, *problems of catastrophe and waste*, also reveals on analysis a core theme running through them all. Wasteful farming methods, untamed rivers, crop disease epidemics, unsound marketing practices can be prevented or corrected by applying what we already know about conservation, agricultural economics, plant disease control, and similar devices. Because of the magnitude of the problem, these efforts require the initiation and support of a large group, such as a governmental unit. This is obviously not being done in a great many countries of the world, and in some instances also not in this country. The reason is a combination of lack of initiative and also direct opposition. Hydroelectric power companies, for instance, might find it necessary to compete with and oppose large government flood-control projects, because the latter might bring in cheap power. Certain types of livestock interests might have some difficulty welcoming or cooperating with the growth of agriculture, as this would tend to bring an end to open-range grazing. Man's ability to adapt himself to his environment, and his environment to him, is considerably affected by either the competitive or cooperative climate of the group. Not only does he need to provide the money, but he also needs encouragement in setting up the necessary controls. Lacking this encouragement, he drifts along at the mercy of the elements, a tragic victim of his own ineffectualness in, or downright opposition of, cooperative endeavor. Thus, here again emerges the same characteristic that has fathered the problems in the other categories.

So we come to the final group, the *problems of civil and international conflict*, in our search for a sinister bloodline in our society's problems. We have in America a lively interest in the conservation of

our natural resources. Members of the various conservation movements, regardless of whether they focus on timber, coal, water, minerals, soil, or various other resources, all are in agreement on the point that our natural wealths are our only true wealths, and that only through the efficient use of them can we maintain our position as one of the great nations of the world. Other conservationists in other nations see this, too; yet not all of them are working constructively at conservation. All nations, however, are continually striving for positions of power; but only those which have an adequate supply of a variety of natural resources are "secure" nations. The others are the "have-nots", and these are the ones which must struggle for their needs. There is, perhaps, therefore a positive relationship between soil erosion for instance, and armed aggression. To put it another way, the failure of a nation to use the whole range of its natural resources, or its failure to take into consideration and compensate for its deficiencies, or its willingness to tolerate waste will require that that nation must eventually resort to a substitute source by force. More briefly, waste and want make war; and waste and want are products of human dereliction, in the lack of planning and preparation, in the lack of resource conversion, in the lack of a cooperative attack on a national weakness. Tragically, it seems that all of our problem classifications have at least one parent in common: the inability of men to live together successfully as social beings.

Viewed psychologically, this means that man still does not comprehend the importance of subordinating the satisfaction of his needs to those of his fellow-men. Viewed religiously, it means that man still does not live by the Golden Rule. Until he does, there will continue to be conflict and famine and flood and war.

At last we have come to the primary problem, to the standard by which we can take the measure of other problems, to the ultimate value on which we can base any decision dealing with matters of human relationships. To reach a decision, we need but to apply the test question: "Will this decision profit me only at the expense of someone else?" By our answers, we reveal the level of our sophistication and of our social maturity.

Decisions themselves, however important, are not quite enough; there must also be action, and action takes motivation. In this day of tensions and the touchy status of world affairs, motives count heavily in the preservation of peace, and there is a way by which we can conserve peace. Psychiatrist Karl Menninger in one of his books says:

... There is a science for peace. ... It was Freud who showed us that the impulse to live and love is ... an instinctual endowment of human beings and a source of strength in opposition to self-destructiveness. Die we must, ultimately, but in the meantime we can live, if we can love.

A few years ago, a young man died in a Veterans' Hospital. Shortly before his death, which he realized was coming fast, he penned a letter as a sort of legacy to civilization. This is what he said:

My name is John Crown. I am a paraplegic at Halloran General Hospital. My physical wounds are very small in comparison with my spiritual wounds. I have come back from death to a world that I no longer care for. I, who have been engaged in the great struggle to save the world from tyranny and having seen my comrades die for this cause, can now find no peace in the world or in my country. Having lived close to death for two years, the reasons why there is no peace seem infinitesimally flimsy. Russia wants the Dardanelles, Yugoslavia wants Trieste, the Moslems want India, labor wants more wages, capital wants more profit, Smith wants to pass the car in front of him, Junior wants more spending money. To these, I say, Is it necessary to kill and cripple human beings for these petty gains?

Anyone who thinks the human body is so cheap that it can be traded for a tract of land, a piece of silver, or a few minutes of time, should be forced to listen to the moans of the dying night and day for the rest of his life.

All the troubles of the world originate in the common man. The

selfish and greedy ways of nations are just the ways of each individual man multiplied a hundredfold. When the morals of the common man drop, so do the morals of the nation and of the world. As long as our individual morals remain at low ebb, so will the world. Until each of us stops "hogging the road" with his car, stops fighting over the seat on the bus, stops arguing over who is going to cut the grass, there will be no peace in the world. If man wishes peace again, he must return to the great Commandment, "Love thy neighbor as thyself for the love of God."

It is one thing to achieve intellectually a position of social understanding; it is another to practice it in daily life. The inability to love thy neighbor in practice can have several causes: fear, ignorance, primitiveness, random hostility—all can be antecedents. There is another contributing factor, however, in the inability of our society to teach social understanding and to motivate the practice of sociality. Until we as a civilization learn this lesson, we stand constantly in the threat of disintegration.

This thought is not new. For centuries, men of good will have recognized this and have called it "brotherhood."

Haunted by the dawning realization of the imminence of our potential extinction, we stand at a point in time from which the next step may be our last. It matters little how we reached this point, or whether we can reason our way out of our predicament. The only important thing is that we recognize that man's inhumanity to man can be our ultimate social problem. When we do, it may bring to us, God willing, a change from an attitude of aggrandizement to an attitude of survival.



Moral Sayings From The Mahabharata

The Chief Epic Of Ancient India

He obtains happiness who renounces desire, that fatal disease, hard to be forsaken, by the evil-minded, unconsumed when even life decays.

Those who are free from anger are superior to those who are angry, so are also the patient to the impatient. The humane are superior to the inhuman, the wise to the unwise.

Being reviled one should not revile; provoked, one should be patient. Good comes to him who is not wrathful, wrath burns away the good Karma (reaction) of him who is wrathful. A foe should not be subdued by the infliction of cruel pain, nor by cruel speech, nor by evil thought. One should never use wicked, cutting speeches that wound. He who uses sharp, cruel, wounding speech, tormenting men as with thorns, is unprosperous, carrying destruction in his mouth.

One should be approved in the eyes of the virtuous, one should be defended by the virtuous when away from them. One should always be patient under the evil speech of the wicked. Right conduct should resemble the conduct of the virtuous.

Stricken by the arrows of speech a man grieves day and night, they strike the vital parts of the adversary, a wise man never hurls them at a foe.

Nothing in the three worlds is a more effectual mode of worship than forgiveness, friendliness, liberality and sweet speech among all.

Therefore always utter gentle words and never harsh ones. Reverencing what is worthy of reverence, give but never beg.

The wise say that heaven has seven great gates for men: ascetic meditation, charity, patience, self-restraint, simplicity, sincerity, sym-

pathy with all creatures. The wise say these are all destroyed by vanity.

He who, having studied, thinks himself a learned man, and by his learning injures the reputation of others, attains but perishable regions, that learning does not yield Brahma as its fruit.

Four actions are the source of fearlessness, they cause fear if improperly performed (in a boasting spirit): sacrifice to fire, the vow of silence, study, sacrifice.

One should neither exult in good report nor be cast down by evil report.

In this world the wise reverence the wise, the wicked do not obtain a good understanding.

I have given away so much, I have offered such sacrifices, I have studied so much, I have performed such vows—such boastings are called causes of fear and are everywhere to be shunned.

Those are blessed who, determined on self-restraint, know their sole refuge to be the everlasting that can only be approached by the road of the mind; united with it they obtain perfect peace here and hereafter.



The High Uses Of Memory

H. Richard Rasmusson

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MAN IS THE KIND of creature who can remember. He has three tenses—past, present and future. And because some things remembered can be a burden and despair, Paul counseled that “we forget the things that are behind and press on . . .” Was he perhaps “remembering” how he had harassed and persecuted Christians before he became one?

Flaubert the French writer speaks in one of his novels about a character who was “eaten up with regrets.” Memory can be a burden and a despair unless we know how to bury it. Dr. Fosdick once said “that some things will not stand remembering. I think Judas Iscariot killed himself for that.” Shakespeare makes a character say in *The Tempest*:

Let us not burden our remembrances
With a heaviness that's gone
But often the heaviness remains. Memory isn't all blessing.

Oscar Wilde wrote:

But strange that I was not told
That the brain can hold
It in a tiny ivory cell
God's heaven and hell.

But what a strange mystery memory is. Many different bodies we have had, according to our ages, but persisting through all physical and molecular changes, is memory. A Gifford lecturer, Macneille Dixon writes: “When memory raises its head, the sciences are dismayed and fly before it.” Who can sound the depths of memory?

A good text for a sermon on memory is this from Isaiah Chapter 30: "Thine ears shall hear a word behind thee, saying: This is the way, walk ye in it; when we turn to the right hand and to the left." Here is the injunction from a wise prophet urging us to learn from our remembered experiences. There can be high uses of memory. Memory can be a blessing and a great good. What then are some of its high uses?

I

Memory can have high uses for education. Robert A. Millikan, Nobel prize winner in physics tells in his Autobiography that his early teachers in school believed in writing on the blackboard great sayings of wise men every Friday and encouraging the children to memorize them. He says: "I thus stored my mind with a goodly This practice is all but lost and I think it is a mistake. I think the public schools in the early grades should have children memorize great thoughts and great pieces of literature. I think Church schools should encourage children to memorize great passages of the Bible. Once Jesus said to his disciples: "Store these sayings in your memory."

Every teacher should ask the question: "Of what significance is this matter I am teaching? Is it dead facts, useless lumber, with no great meaning for the future of these children and students." Mark Twain writing about his early years on the Mississippi River said: "My memory was never loaded with anything but blank cartridges." Much education is putting blank cartridges into the heads of people. Because their memories are loaded with nothing but blank cartridges, education has little or no relation to character, and we do not have roses in December.

Education should be for something more than the acquisition of facts for use in a job. It should also be for the enrichment of the soul, for the enlargement of the mind. Education should give us interesting things to think about and live with in our hearts when we are alone. And what about old age? What memories will we have for our elder

years? Cicero in his essay on *Old Age* spoke of the harvest of old age as "the memory and rich share of blessings laid up in earlier life." Old age can be rich in such memories. But not unless in youth we sowed the proper seed. The harvest is in our hands.

II

Another of the high uses of memory is as a steadying power in a period of moral strain and uncertainty. What better gift can parents give to their children than the memory of a happy childhood, with questions answered, moral and spiritual values shared, expectations made clear, examples of parenthood just and fair? What boy or girl can go wrong carrying in their memories a picture of the family at prayer? One of the memories I am sure our children will take into their homes and future is that of the family seated on the floor in a dark room lighted by a candle in the center and all singing great hymns and reciting Scripture. And in some trying moral situation I trust they will hear a voice behind them saying, "This is the way, walk ye in it."

Speaking about the Transfiguration experience someone has said: "The experience gave them a great memory to which they could return." Blessed and thrice blessed are those who have great memories of home and love to which they can return. And when death comes, have happy memories of lives fulfilled together. When Mary MacArthur, daughter of Helen Hayes and Charlie MacArthur, died, Gertrude Lawrence wrote a letter of sympathy. In answering it, Helen Hayes said among other things: "Don't be worried about us. We are protected by the happiest of memories."

Who can forget that scene in *Brothers Karamazov* by Dostoevsky at the grave of Ilusha. Alyosha says to the children gathered at the grave that there is nothing higher or stronger and more wholesome and good for life than some good memory. "People," he said "talk a good deal about your education, but some good sacred memory, preserved from childhood, is perhaps the best education. If a man carries many such memories with him into life, he is safe to the end of his days. . . ."

III

The high uses of memory are seen thirdly for dedicated patriotism. History has been spoiled for many people because the living, breathing, dying people who made the history were embalmed in the coffin of details and dates. What is important in Washington crossing the Delaware is not alone the fact and why he did it, but the courage and spirit of the man. If I were a teacher of history I would try to stir the imagination of my students with an abiding awareness of the flesh and blood of history as made by people made great by the way they faced life and get them to fall in love with these immortal people. I am sure I would use more biography than many do. What boy could prove a traitor to his country having in his memory the courage of the Minute Men at Concord, the undiscouraged determination of Washington at Valley Forge, the gaunt and lonely Lincoln at Gettysburg or the graves at Verdun, the Marne or the memory of D-Day? And fortunate those who have visited some of these sacred places and wept there, where history was made and freedom defended. Can't we hear the voice saying behind us, "this is the way, walk ye in it?"

IV

Four, and lastly, there are the uses of memory for our faith. How much of the vitality in our Christian faith depends on memory? The Lord's Supper has among other things to keep our Lord's memory alive, "This do in remembrance of me." So the church has been defined as the community that remembers Jesus.

George Buttrick has said that the church was given to us to "keep us in basic memory, of whence we have come, the brevity of life, the mission that is ours, the destiny to which we are called." I can never forget that as a child I was baptized into the covenant of faith; nor that I was confirmed in a Christian church; nor that my parents died in the faith they had me baptized into. The Christian centuries belong to me and have shaped my memories. I do not believe alone, but believe along with Paul and Augustine, St. Francis and Aquinas, Luther and Calvin and Wesley, and Temple and Niebuhr

and Schweitzer and Tillich.

Our whole Hebrew-Christian faith is rooted in the Acts of God: things done for us and our salvation. Ours is a religion of revelation and memory: the Acts of God done for us and our remembering. "Think on these things." Recall these acts to mind. High and necessary is memory for our faith.

When Luther was most troubled by doubt and despair he would write on the blackboard or the top of his study table two Latin words: *Baptizatus sum*—I have been baptized. Despair came to him, as to me and many of you, when he forgot who he was and his God. But his baptism was one of the saving memories of his life. Through his parents he had been brought into the saving heritage of God and given a Christian name. Luther remembered, and this memory was the strength of his soul. It is so for me and can be for you.

In his *Ethics*, Aristotle reminds us that the good man must live with himself. This he can do with pleasure, said Aristotle, only if his past actions are full of delight. The evil man he said, flees from himself because his memories are unpleasant. It was Rousseau who said what was bad about a man's action was the memory of it. Memory can have high and low uses. How will it be with you?



The Negro's Growing Sickness

Ben Waddell

WHEN the wrong-ness of discrimination can be seen only by the way of power politics, correction warrants an undesired importance. For then morality becomes mere convenience.

On May 17, 1954, the United States Supreme Court declared segregation in public schools un-Constitutional. Yet, after several years, public school segregation is held lawful in some states, and the remaining states have employed gerrymandering of school districts to such an extent that nothing more than token integration exists.

The lack of compliance to the Federal Government has placed a momentous burden on the Constitution of the United States, and is posing a threat to our democratic process. The 1954 decision has attained short of obedience and the school decision has been a precedent, in theory only, for outlawing segregation in other public facilities.

Our Constitution cannot fail to present a challenge to social tradition and personal ideals by which we have long lived, but our attitudes toward a democracy of which we often glorify should be replaced by sincerity when it is so ostensibly shown that the ghetto-effects of segregation leaves an indelible mark. In seeking to enforce segregation on the "less-dominant" groups, we tend to distort the principal ideal which underlies our democracy.

The principal ideal of democracy encompasses the rights and privileges which we deny the Negro segment of our population. This segment has not asked to enter drawing rooms, private clubs, and social circles, only that a democracy which offers economic opportunities and public facilities to Caucasian citizens be equally available to Negroes.

Segregation brings piercing scrutiny from onlooking nations, and even from within, the "Black Nationalist" are taking roots and teaching a unity among extremists which could cause serious internal problems. The sympathy of the downtrodden Negro masses has been captured by the implacable stand of the Black Muslims. As the Reverend Hamilton Boswell of San Francisco states: "The Muslims represent the extremes of Negro frustration."

Black Muslim teaching may be radical in its approach, but it is teaching something in less than thirty years—the strength of unity which Christianity has failed to teach the Negro in over three-hundred years. When confronted with the Muslim issue, the head of the National Council of Churches of Christ confessed: "I'm forced to concede its followers get a new purpose."

"There is a breaking point for any man," says James Hicks of the Amsterdam News. "Many Negroes have reached that point. Not the well-to-do Negroes, but the ones who are catching hell. So they join these black nationalist groups."

The size of the Black Nationalist group is relatively small, in spite of their claims of 250,000 Negroes and a gain of 1,000 per day, but the momentum of their unity can invoke a violence which can demand the attention of the Nation. This was clearly illustrated by their violent demonstration at the United Nations over the slaying of the Congo ex-Premier, Lumumba.

American Negroes tend to identify themselves with the Africans who are struggling for freedom against the indignities of controlling whites. Discrimination in America only leads a considerable number of Negroes to black nationalist groups and arouses interest in an idealistic cause.

Whether or not the Black Muslims represent the sentiments of the majority of the Negroes is questionable. Certainly, teaching the separation of races does not represent the feeling of the Negro elite; for this would defeat their purpose of becoming first-class citizens,

and consequently making them nothing more than first-class Negro citizens. However, it must be remembered, the Negro elite is the intra-group minority.

It may seem like a joking matter for black nationalists to desire a Black Nation carved out of the United States to promote economic determination for American Negroes, but this is illustrative of the Negro's search for a place in the American society.

Mr. Elijah Muhammad, the sixty-three year old spiritual leader of the Black Muslims, who resides in Chicago has stated: "All so-called Negroes will be Muslims by 1970." With the claims of Evangelist Billy Graham upon his return from Africa that Islam is outstripping Christianity 11 to 1 in Africa Nations, one would wonder if the Islam religion of the Black Muslims could be spread among the 20 million American Negroes with equal fortitude? Mr. Muhammad has shown his strength by mobilizing a force of race conscious Negroes who are militant in their efforts.

When one is repeatedly refused the bare necessities of life, the necessities which white citizens take for granted, a peculiar sickness takes place. All is brought about through the refusal of the use of a rest room, refusal of a sandwich for a hungry child, refusal of a seat for a tired old lady, and denial of an equal education for all children. "The responsibility cannot be evaded by attacking the Muslims," says the famous history professor, Arthur Schlesinger, Jr.

Our Constitution guarantees "equal protection of the law" to every person in our Nation which extends beyond American citizenry. Yet, Negro citizens are constantly faced with double standards of justice.

In May, 1954, the "separate but equal" decision was reversed, and American citizens were blinded by a precedent. The decision left a perpetual effect upon the American tradition. It left privileged citizens wondering how the Supreme Court could sanction a tradition so long and then reverse itself. Since that day, the Supreme Court has

been a target for name-calling. However, no matter how confusing these acts may seem, we must remember moral attitudes change and influence government action—this is particularly true within a Democracy.

Lack of conviction about the meaning of democratic principles permits us to become separated from our ideal. If Democracy is to remain, we must remember all our citizenry. The painfulness of a precedent must not blind us of our need to examine the extent of our condition. Only then, through the discovery of our moral conscience, can we fulfill our ideal.

SELF-KNOWLEDGE

THE FIRST NECESSITY for obtaining self-knowledge is to become profoundly conscious of ignorance; to feel with every fibre of the heart that one is CEASELESSLY self-deceived.

The second requisite is the still deeper conviction that such knowledge—such intuitive and certain knowledge—can be obtained by effort.

The third and most important is an indomitable determination to obtain and face that knowledge.

Self-knowledge of this kind is unattainable by what men usually call “self-analysis.” It is not reached by reasoning or any brain process; for it is the awakening to consciousness of the Divine nature of man.

To obtain this knowledge is a greater achievement than to command the elements or to know the future.

Selfishness And Altruism

Henry A. Martin

THIS TOPIC will give ideas for your consideration in regard to your life and its relationship to the rest of life and to the universe in which you live.

We propose to show that all of man's acts may not be based on selfishness. We will show that altruism may be the highest form of human action, and is brought about through a basic quality of nature.

A word is a vital part of our process in arriving at an understanding of ourselves and the universe. If the person using a word and the person hearing the word, each give to it a different meaning, it is clear that there will be no exact understanding of what was said if the word was an important part of a statement.

The dictionary defines a word in accordance with the way society uses it: Therefore, it sometimes happens that the meaning of a word may change considerably over a period of time. Also, a word may mean a somewhat different thing to different individuals; or be used in a new way. We must be very careful to use a word of clear meaning in our thinking, as well as in the expressing of our thoughts to others. This may require the shortening, or redefining of the meaning of an old word, or the creating of a new word. If we fail to use a word of clear and exact meaning we will be thinking and saying things that are not correct; or those with whom we communicate may not understand what we think and say. We will define a number of the words we use and no other meaning shall be given to them for a clear understanding of what is said.

In order to make the best use of ideas man has devised logic to assist in keeping all ideas in a correct and thereby more useful order.

The correct use of logic does not guarantee that what we think is true. Different philosophies and religions are based upon different basic ideas about life, or some part of life. Logic is a very useful tool, and every person should learn to use it.

If any rule or law is stated to apply universally, we need to show only one exception in order to prove it is not a universal rule or law.

The definition for the word "selfish" is — "Caring chiefly for self or for one's own interests and comfort; influenced by personal motives to the disregard of the welfare or wishes of others."

There are philosophies that define and use the word "selfish" in different ways. Some of these philosophies state that all acts of man are based on selfish motives: That, according to the laws of nature, or life, man can think and act from no other motive. We herein state one viewpoint of the universe and life. It is up to each individual to compare what is said with other viewpoints of the matter. At this time we do not propose to discuss other philosophies, even those with a likeness to this one.

We define the word "altruism" as — "Devotion to the interest of others." Altruism is, in no way, any sort or degree of selfishness. It means that we maintain our lives for the purpose of building a more understanding, kindly and beautiful way of life in the universe. In the Christian religion it may be recognized as the second birth of the individual; in Buddhism as nirvana—"absorption of the individual into the supreme spirit;" in all great religions, as thoughts and acts that are kindly, understanding, appreciative, and beautiful in every way.

In dealing with the first forms of life it is to be understood that no sort of moral laws are implied. A basic way of quality of nature in its simplest forms has a direct bearing on every basic way and quality of human life. We therefore deal first with the basic laws of nature, its qualities and ways of action, from and upon which the moral laws are built.

For purposes of classification man has divided nature into inorganic and organic things. You observe that the first forms of life grow, multiply, and maintain themselves by intermingling with and transforming inorganic things. Man requires organic things for maintaining life, growing and multiplying.

There are laws and acts of nature which are not, in any way, moral laws or acts. A flood; a fire; a cyclone; an earth-quake; or freezing weather, are among the things that kill people and destroy property. Whoever or whatever gets in their way may suffer. Each inorganic thing acts according to the nature of its being, in the environment in which it exists at any given time.

In nature there is a tendency to maintain stability of forms. There is also a tendency toward the change of forms. As life progresses this tendency to change is increased through the formation and functioning of the brain.

The tendency of the human individual to make himself the center of everything; to draw everything he considers favorably to himself; to strive to maintain his life, is the attempt to maintain stability of individual being. The basic tendency to be stable, advanced to the form of the human being with moral concepts of thoughts and actions, becomes, in its bad aspects, selfishness.

The tendency to change is, in a human being, a tendency to reach outside the self toward the unknown, something new, something different. A sheep may, many times, run a maze made by man, just out of curiosity. A boy at the foot of a mountain may climb it because of the tendency to move toward something new, something different, even though it present many difficulties and hardships for him. The tendency to change, to forget the self, to reach outside of the self, leads to the conscious realization of the relationship and unity of all life in its various forms. In the animal below man it may be only an instinctive realization of kinship. In man this realization of kinship grows into a moral action and concept called altruism.

The word life is defined as — “That which tends toward development and progress.” Life is a building process.

Without water the cell of life could not come into being. Man is related to the creatures of the water. In three months after conception gill-clefts are clearly seen in the human fetus. At this time we also resemble other creatures in various ways.

Whatever life may be, it has various known qualities. We know that it grows into many forms and ways of living. Therefore we conclude that life has potentials of change in forms and ways of living.

Observing life in the form of the single cell we see it manifested in at least five basic ways in growing, multiplying, being sensitive, changing in various ways, and working to maintain itself. Moral laws do not apply to life below its spirit form.

The single cell of life grows and then divides, becoming two individual cells. In becoming two cells what does any individual cell gain for itself at the expense of another cell? On the whole, one cell gains nothing at the expense of another cell. Each cell lives according to the nature of its being, requiring no compensation of any sort for its actions. Life may avoid ways that bring inharmonious sensations, and progress in ways that bring harmonious sensations: This is a direction of life, not a compensation for living. The single cell made life possible for another cell, and in growing and dividing, change and progress was able to take place. A seed working in and with its environment, may become many seeds. The individual seed, by giving up its individuality, may become another individual seed with potential changes, this is one of the methods life uses to make progress.

As life progresses the single cell forms of life become forms of life containing many cells—becoming plants, and gradually animals and man. Man, is the creature best able to think, with and through which the spirit world was created. Man has considered the spirit world to be higher than other forms of life. A part of the definition of the word “spirit” as defined in a standard dictionary, states—“... is

characterized by intelligence, personality, self-consciousness, and will..." We therefore consider it correct to define the word spirit as herein used, to mean — "A form of life that is conscious of itself, builds a purpose for itself, and establishes moral laws in nature." The true moral laws are correctly called the laws of God. The word God, as herein used, is defined as — "Nature, with knowledge, by our personal uniting of truths through one another." The symbol "God" was formed through man's endeavor to place himself in correct relationship with the rest of the universe. Man does not live under the true moral laws except in so far as he becomes a spirit being.

Before the creation of the spirit world life had no purpose, it simply acted according to the given and potential laws of its being. Life is neither morally good nor bad as a thing in itself before its becoming a spirit form of life. Life takes on many forms, and does not favor one above another. An insect that lives only a short time may, in living and multiplying destroy a beautiful tree that lived for hundreds of years. A germ may get into the body of a person and, by living and multiplying, destroy the life in that person's body.

Individual cells must cooperate with many other cells in order to build and maintain our bodies. It is a matter of each cell doing its part, and not a matter of selfishness or competition by the single cells involved. When individual cells form a cancer in a body they may ultimately destroy the life in this body, and thereby themselves, because they failed to work with the body as a whole.

Without the single cell of life there would be no plant, without the plant the animal could not have come into being; nor could it maintain its life. Cells of life unite, arrange and change themselves in such a way as to more effectively use parts of their environment for growing, multiplying, being sensitive, changing, and maintaining themselves. Life divided itself into male and female; this enabled it to change more rapidly in various ways. Life often tends to multiply beyond the means of its environment to support it, then only the fittest and fortunate survive.

Plants and animals grow, multiply, become more sensitive, change, and maintain themselves by assimilating, transforming and adjusting to, parts of their environment. On the whole, the higher forms of life live by eating, that is, taking within themselves, and thus combining with more simple forms of life. The wise person comes to understand and appreciate the fact that without other forms of life there would be no life for mankind. Life progresses through and by the working together in various ways of many cells of life, many forms of life, and many ways of life. Life is a way an individual becomes many individuals, then the many individuals combine their efforts and attain things impossible to a single cell form of life, or to a single human being.

Altruism is in the conscious building of life as a whole by the working together of many individuals. Man and other animals are, at times, sensitive to the unity of life. This feeling is called empathy when it is a strong conscious feeling between two persons. A person may have this feeling in relation to some animal or plant, or even inorganic matter. Empathy is in feeling, more or less strongly, that you are a part of another person or thing. It is known that a parrot may die of grief when its friend in captivity dies, though the friend may be of a different species. Animals will, at times, assist in various ways, other kinds of animals. In such actions the potential altruistic aspects of human life are clearly revealed.

There are a great many recorded instances of what can be described as altruistic action by animals. We will give you two instances of what may be called altruistic action by animals. First—At the Brighton Aquarium a number of crabs were kept in a large tank. There was an iron bar fastened in one corner of the tank. One of the crabs fell on its back in this corner and was not able to get itself turned over and out of the corner. Another crab in the tank noticing its difficulty came to assist it. After working a while and not succeeding in assisting the crab out of the corner, it went to the bottom of the tank and another crab came back with it. They got under the crab and tried raising and pushing it in such a way that it might get turned over and free. Because of the iron bar the crab continued to

come to rest on its back. When the two crabs became tired in their work of trying to assist this crab, one of them went to the bottom of the tank and two crabs came back with it. These two crabs went to work as had the first two crabs. The observer watched this attempt to assist this crab for an hour, and then went to attend to some business. When he came back an hour later the crabs were still working to assist this crab to get free.

The second instance we will consider is the beetle. Some beetles require decaying organic matter in which to lay their eggs. This provides their young with food. They use the bodies of small animals, which they find dead, for this purpose. Some of these dead animals are too heavy for one beetle to move to soft ground where it can be buried. As a rule the beetle lives an isolated life. But in case it needs assistance to move and bury an animal in which it wants to lay its eggs, it searches and gets another or several more beetles to assist it. The other beetle or beetles give such assistance as is required, and never try to take the animal for their own use.

The change of life from one form to another is a very gradual change. There are some plants that are recognized as being partly animal; and there are animals that are still partly a plant. The change from the animal form of life to the spirit form of life is also of this gradual order of change.

Animals, until man made symbols are created, tend to act and react mostly according to their inborn ways of feeling. Otherwise they are limited to their personal experiences, observations, and thoughts. As life progresses the ways of living acquired after birth become more numerous. A human baby is more helpless, over a longer period of time, than any other animal. This is because it depends more on acquired ways of feeling after birth than any other animal.

As the brain of an animal increases in size and complexity, the ability of the animal to use, adjust to, and understand its environment also increases. Man has the largest and most complex brain of any animal and is therefore best able, on the whole, to use, adjust to, and understand his environment.

In the brain the thing seen, heard, tasted, smelled, or touched by the body, is a form that is different from the outer thing. It is therefore still in the brain after the outer thing is no longer present. In our use of the word "symbol" as a thing in the brain, all of these forms are included.

The word "symbol" is here defined as — "Something that stands for something else."

In the brain the symbol is a thing in itself, a form of life possessing and using power. The power to create Sun Gods, and the various reasons that cause thousands of human beings and animals to be sacrificed to them. The power to create and then direct the playing of many enchanting pieces of music. It is capable of forming a body of energy that can act beyond the human body with considerable force. The power of an idea over the body is very great. It is able to stop pain; to stop the flow of blood from a severe wound; and heal and strengthen the body in various ways.

In its development and progress life built the human brain which is enabling it to make increasingly rapid development and progress. In its development and progressive use of the human brain life took the form of different kinds of symbols such as languages and mathematics as a means of still more rapid development and progress. As life develops and progresses in symbol forms and *gradually becomes a spirit form of life*, it should show itself as being manifested in at least the five basic ways of life mentioned in regard to other forms of life. These five basic ways were: growing, multiplying, being sensitive, changing in various ways, and working to maintain itself. We will consider these ways of life on the level of man as a spirit being, in the order mentioned, and in a limited way.

"Growing" — The spirit form of life is born in the child after the child is born. It may grow in complexity and strength, and beauty, during the entire life of the individual. It will also grow throughout the life of all mankind, and perhaps beyond mankind. "Multiplying" — The spirit form of life is in the form of ideas. Through both per-

sonal and group experiences and thinking, new knowledge is gained, and new ideas are born. "Being sensitive"—Devising things that are more sensitive than the five senses we ordinarily possess. As our knowledge and wisdom—which is the correct use of knowledge—increases, we become more sensitive to more things.

"Changing in various ways"—Becoming self-conscious. Establishing a purpose and moral laws necessary in working out this purpose. "Working to maintain itself"—Ideas are able to live in all normal individuals throughout all generations, and may live in all forms of life that it can inhabit. It brings about the ability to select parents so that the children will probably be physically and intellectually better than the parents; and not multiplying beyond the means of being able to maintain excellent living conditions, with consideration for future generations. Improving fruits and vegetables; using the forces of nature; conserving the natural resources; and being able to move to other planets.

As the symbol form of life grows in consciousness of itself; forms a purpose for itself, and the moral laws are created, the spirit form of life comes into being. As before stated, we have defined the word "spirit" as—"A form of life that is conscious of itself, builds a purpose for itself, and establishes moral laws in nature."

The spirit world is composed of all of the ideas of mankind. By the use of ideas we have built many things and places in the spirit world that have little relation to the rest of the world. Selfishness; conflicts; Gods and Devils; Heavens and Hells; and wrong moral laws are parts of the spirit world. In the spirit world it is possible to build a great number of religious concepts and philosophies about life and the world, and to strive to live according to such ideas as they appear valuable to the individual and to groups of individuals. Nature will, in time, make it impossible for some forms of such ideas to remain. Like the prehistoric animals, man may disappear from the universe. The spirit form of life is a part of nature, and only by understanding, using, controlling; and adjusting to nature, as a whole, can any parti-

cular form of life survive forever, or grow to a higher form of life.

It will require research and study to clearly determine how far the spirit form of life has developed and progressed up to the present time. Here we are only concerned with taking life up to its early spirit aspects, where altruism becomes a natural basic law of individual human life.

The universe is, on the whole, a world of relative order, and this is the reason mathematics, logic and moral order are helpful in understanding and using our environment and ourselves.

The symbol form of life is only a small part of the life of the entire body of an individual being. It is therefore possible for inharmony to take place between the symbol form of life and the rest of the body.

The animal form of life tends to maintain itself in simpler more direct ways of action or reaction than takes place in the spirit form of life and its relation with the body as a whole.

As the spirit form of life develops and progresses it has more or less difficulty in securing and maintaining harmony throughout the human body. This difficulty is naturally greatest in the field of the moral laws, which are the most recent and delicate motives to action, and may cause difficulty in operation.

The word "moral" is defined as — "Pertaining to character and behavior from the point of view of right and wrong. Actuated by a sense of the good, true, and right." "Of or pertaining to the science of human nature as fitted for conduct. Most modern writers on modern philosophy understand the term so as to cover the entire sphere of human conduct as coming under the distinctions of right and wrong."

The spirit form of life does not depend on a single human body for maintaining itself. Ideas living through generations of mankind and building civilizations, and outlasting past civilizations, are a part of the spirit form of life.

It is natural that life, and man as a part of life, should strive to maintain itself: And so, man strives to live many years, and sometimes hopes to have an individual life that is everlasting. As man's knowledge increases there is a tendency for his wisdom, which is his correct use of knowledge, to also increase. However, the more knowledge a person has, the more confused the person may become, unless the knowledge is kept in an orderly and correct manner. It therefore can happen that a person with much less knowledge than another person may be a much wiser person because the knowledge possessed is kept in a more orderly and correct form. The more knowledge a confused person has, the more reasons he or she are able to find for thinking and doing the wrong things.

The spirit world is a direct part of the universe as a whole, a material thing, consisting in part, of rates of vibration, and operating according to the laws of its being. The true moral laws of the spirit world serve as a guiding principle in the evaluation and use of all knowledge. Without the full and correct use of the true moral laws, there are, among other things, needless hardships and suffering; unnecessary poverty and sickness; and conflicts between individuals, and between groups and nations of people. We have used the term "true moral laws" because there are moral laws based on insufficient knowledge or incorrect thinking. Any moral law based on insufficient knowledge or incorrect thinking, any moral law requiring that a human being or an animal be sacrificed to any God, is not a true moral law. There are, at this time, a considerable number of incorrect moral laws. Each of us must examine every moral law in order to find out if it is a true moral law, or an incorrect moral law that may be harmful instead of helpful in building a more beautiful way of life in the universe.

A few of the true moral laws are: altruism; kindness; gratitude; aspiration; honesty; sincerity; patience; endurance; order; thrift; and moderation. Moral laws are the descriptions of actions that take place between individual human beings at given times and places; and may also apply in the relation of a human being with other forms of life. The moral laws are applicable as a whole and not

as though each law was something by itself, unrelated to the rest of the moral laws and the rest of the laws in the universe. A true moral law is one based on correct knowledge of the universe of which we are forever a part.

All of the various concepts of life and the universe are of the spirit world. Every sort of concept will last and possess power so long as it finds a human being in which to reside; and its power will be according to the value given to it in its relation to all other concepts of each individual. Concepts that are incorrect when fit in the universe as a whole, may lead to the extinction of mankind if they can develop enough power over a long enough period of time.

A considerable amount of the difficulty in establishing the moral laws of nature comes through the value we give to the word "I." This living symbol in the body is used a great deal, and being used often, it tends to increase in power, and to dominate our thoughts and actions. It is necessary to have a clear understanding of this symbol in order to understand altruism as a basic way of life.

In order to get a clear understanding of this "I" that you think of as being yourself, it will be necessary to list all of the things you can think of as being yourself. We will list a few things here just to give you a start on such a list: your name; your body; your thoughts. Now in order to list your thoughts it will be necessary to leave out all ideas given to you by other people. Unless you personally created the language, mathematics, music, religion, philosophy and logic you use, then none of these are this little person "I" you may be thinking of as being yourself. Now start listing all of the things you think about everything. How many of the things listed were first the thoughts of other people? You may say that this "I" is your "soul," but this is only changing to another word and the list will remain the same. By this method of investigation it will soon be found that the "I" which you may be in the habit of thinking to be yourself, is not exactly what or as you had supposed. A great deal of the valuable and beautiful part of this "I" is the part that is of mankind—past, present,

and future, the part that is of the spirit world.

Your body was given to you by your parents, and almost all of the things you can list were given to you by your parents or other people, past and present. This is an important thing to keep in view when thinking of your personal self. The individual being is a vital form of life, reaching from the past to the present, and from the present into the future. During our individual life here we have the opportunity of improving life in many ways, as well as being of service in carrying the knowledge and beauty of the past unto the future generations of life.

Most of the knowledge, understanding and beauty we enjoy came to us from past generations and people still living. Unconsciously and then consciously life has developed and progressed, creating knowledge, understanding, and beauty. Now that life is conscious of itself it knows that the individual life forms must be *devoted to the interest of others* if the best possible future development and progress of life is to be made.

Man is a spirit being and is generally altruistic in thoughts and actions to some extent. One difficulty in the world today is that the altruistic motive in the individual does not extend itself far enough beyond the family or close friends; and too seldom beyond the nation in which one lives, and so as to include all of mankind. We need to question all of our thoughts and acts so as to see what their value is in relation to the altruistic motive.

Any form of competition between human beings is based on a selfish motive. The word "competition" is defined as — "Contention of two or more for the same object or for superiority." All competitive sports and forms of amusement; all competitive forms of business, or work, or anything else, are a hindrance to building an altruistic way of life. Unjust wages; interest on money; increase in land values; and other forms of using our fellow beings; has generally taken the place of the older forms of human slavery.

Group dancing, singing, playing of music; cooperative games; cooperatively working with others; are ways to assist in understanding and building an altruistic way of life. We define the word "cooperation" as — "To operate together for a common object."

It is very important that society does not set up difficulties to the developing of individuality so that new ways of life may be created and have an opportunity to receive consideration.

You can see that the most valuable things you may have thought of as being your individual self are a part of the spirit world. In so far as these things you think of as being yourself are of the spirit world, it follows that you are a part of this spirit world as well as being a human body. An idea can be universal in the spirit world, but only through you can it become individual action—perhaps "an idea whose time has come."

We neither state nor imply that the person who strives to live according to altruistic motives will thereby have no unhappiness, or personal or social difficulties. Under some circumstances, the personal and social difficulties encountered by the altruistic person may be far greater than for the more selfish person.

Life does not necessarily avoid change, difficulties, or suffering. Life may plant its roots on a barren rock and reach toward a storm-tossed sky, striving for a better tomorrow. It is the harmonious changing rates of vibration that bring the highest order of beauty to life. There needs to be no sort of reward for doing the right thing.

Doing the right thing is the natural and logical thing to do. The spirit world is a world of difficulties, but it is also a world of promise for a more beautiful tomorrow in which there will be more understanding in every way, and a sharing of the work and the beauty of the universe.

In the spirit form of life, yesterday, today, and tomorrow, become one in you in so far as you become conscious of all things. The action to be taken by many or all individuals a thousand or more

years from now, may be taken by you today. One day a true and therefore beautiful idea will bear fruit in you and in others.

To work for a true and beautiful way of life can not be wrong though the end is never attained. With a kindly word, with a friendly deed, with hope for a beautiful tomorrow, our mutual life may be forever retained.

NEW REVELATIONS

A pen drained dry will never write
Without a draught of ink.

The human mind unfed with words
Can neither dream nor think.

Yet with the mind, devoid of words,
Quiescent and alone,

New revelations joy the heart,
The mind has never known.

William Capell





Quotes Of The Day

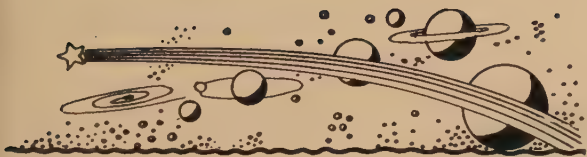
Aldous Huxley: All of us desire a better state of society. But society cannot become better before two great tasks are performed. Unless peace can be firmly established and the prevailing obsession with money and power profoundly modified, there is no hope of any desirable change being made.

Lewis Mumford: Nothing that man created is outside his capacity to change, to remold, to supplant, or to destroy. His machines are no more sacred or substantial than the dreams in which they originated.

Bernard Iddings Bell: There are a vast number of tasks to be performed in this world, most of them not romantic. They may be done in one of two ways; just to get them over as quickly and as painlessly as possible, in which case they become a monotonous burden hard to bear; or as beautifully and thoroughly as possible, in which case life is good to the taste.

Sydney J. Harris: The only discipline worthy of the name lies in providing a solid framework of ideas—not for the child to live up to, but for the parents to live within. You can beat a child until he is black and you are blue, but it cannot make him any better than the examples he sees around him every day.

William I. Nichols: Leadership is not a perpetual right, leadership must be earned and re-earned day after day. This is America's challenge—and the race is on.



Quotes Of The Ages

Michel de Montaigne: If you have known how to compose your life, you have accomplished a great deal more than the man who knows how to compose a book. Have you been able to take your stride? You have done more than the man who has taken cities and empires.

Elihu Root: True love of country is not mere blind partisanship. It is regard for the people of one's country and all of them; it is a feeling of fellowship and brotherhood for the prosperity and happiness of all of them; it is kindly and considerate judgment toward all of them.

Horace Mann: Education alone can conduct us to that enjoyment which is at once best in quality and infinite in quantity.

Joseph Addison: Our real blessings often appear to us in the shape of pains, losses and disappointments; but let us have patience, and we soon shall see them in their proper figures.

James Mc Neil Whistler: Nature contains the elements, in color and form, of all pictures, as the keyboard contains the notes of all music. But the artist is born to pick, and choose, and group with science, the elements, and the result may be beautiful.

Marcus Antoninus: Your disposition will be suitable to that which you most frequently think on, for the soul is as it were, tinged with the color and complexion of its own thoughts.

Thomas Aquinas: Art is simply a right method of doing things. The test of the artist does not lie in the will with which he goes to work, but in the excellence of the work he produces.

Life Universal

George H. Hall

A FRIEND once said to a writer, "Why do you write; everything you write has been said before, and often better said?" And the writer replied, "Yes, that is true, to some extent at least, of most of us who write or speak, but each one says it *differently* and *therein lies its value*."

True religion is an individual matter. It is the sum total of a man's beliefs at any one time and place. As soon as a belief has been proved to be a fact, it belongs to the field of science. Therefore it is most important to know the difference between a fact and a belief, if one is to avoid confining the mind to a prison of beliefs as an escape from fear of the Unknown.

Each individual is his own authority in matters of belief or theory, since he has to decide whether to accept or reject any idea or thought that is offered to him.

It is a great advantage to be in the presence of One who knows and hear him talk, *if one knows how to listen*. Then an awakening or expansion of consciousness may be intuitively sensed or felt, which the mind unaided might not grasp.

You have only to be constantly aware of your contacts all day long to see the LIFE in every blade of grass, in every flower, in every animal, and in the eyes of every person you meet, to recognize the manifestations of the Unknowable which some minds call God.

May it not be that this whole universe, the ever moving stream of LIFE, manifesting through ever changing forms, is the *process* of LIFE knowing Itself? How else could any conscious being know itself except in a world of time and space where the Universal and simultaneous can become separate and successive?

Most of the things we do are either constructive or destructive. We should be on our guard at all times, and especially now when the old must give way to the new, never to lend ourselves as agents of the destructive forces, the consequences of which are always more or less painful in proportion to the damage we have done.

The world crisis cannot be solved by force and violence. The same organization and law enforcement that has been established in free nations must be extended to include the whole world if a peaceful society is to be maintained.

Only those with open minds, and who know the difference between a fact and a belief, can discover TRUTH.

It has been said that LIFE and Consciousness are one and the same thing. May it not be that Consciousness is neither Life nor form; that it is the result of Life manifesting Itself *through* a form, which is then a *Center of Consciousness*, the extent of its circumference being the limitation of that particular form to express the infinite Power and Wisdom of LIFE.

When membership in a religious organization results in accepting and limiting oneself to a fixed set of beliefs, it closes the mind to the discovery of any wider and deeper understanding of Truth.

History proves that a socialistic society cannot endure when it is made up of imperfect and ignorant majorities of human beings.

Freedom implies non-interference with others. One of the rarest things to be seen in life is a man who can love a friend just as he is, without any effort to change him, or even a desire to have him any different than he is.

In manifestation the Simultaneous becomes successive and the resulting sense of duration is measured in consciousness by what is called time. The Universal becomes particular and the resulting sense of separateness is measured in consciousness by what is called space.

Natural Law, the law of *balance*, is inviolable and is the condition under which all material forms exists in a manifested universe.

Practical Metaphysics

A BEGINNING FOR POSITIVE SEARCH

TO FIND ONE'S PLACE, perhaps, is the only enduring matter of import to anyone. This is a basic human fact, just as it is also true that no one can exist without expressing a "religion" or "philosophy." Many deny the slightest interest in either, usually by affirming that the business of the human animal is simply to concentrate upon enjoying a life of the senses; but, even this becomes a religion.

These statements are self-evident. They are observable factors in the central equation, and must have a meaning, must suggest a certain sure ground for the beginning of a way of thinking that can trust itself. Let anyone search here with open mind and certain conclusions become obvious: First, man, unlike the animal, is consciously aware of the complexity of life, and is not satisfied with a complete relativity of values. He wishes to reduce complexity to simplicity, to an orderly pattern of thought, a unified explanation. He is aware of diversity, knows that other beings exist with ideas and purposes running counter to his own. But he shows himself to be also a believer in unity. He wants to find One explanation for Many things. He demands an absolute value or two.

The desire which leads him to wish for an understanding which includes all he sees when viewing the vastness of the great experiment of life, indicates that he unconsciously assumes that there must be *one* meaning and *one* purpose for all, even though individuals seem to express nothing but their differences. No man ever concluded that his basic philosophy applied only to himself. And the universal manifestation of a belief in some all-inclusive explanation is of itself a thing to be pondered. It is important evidence pointing toward an

essential unity amidst diversity. "The mind is urged to ask for one Cause of many effects; then for the cause of that; and again the cause, diving still into the profound; self-assured that it shall arrive at an Absolute and sufficient one; a One that shall be All," said Emerson in his essay on Plato.

To search for *one* meaning in all of life is the quest that each individual is upon when he asks, "Who and what am I? Where am I going? When will I arrive?" There have been moments in the life of every person, no matter how "unphilosophical" he may appear to be, when he ponders these questions. And when he does, he is not satisfied if someone answers, "Everything is relative," for he will further query, "Yes, but relative to what? What am I relative to, and *how*?"

If finding, feeling or expressing a relationship toward the *whole* of life is the inevitable task of man, it follows that a conscious awareness of the predicament is the first step toward reconciliation with the human situation. Such awareness, in turn, necessitates a mental effort to clarify the exact nature of the basic outlook being expressed by one's present "way of life." From this point of conscious awareness, it is possible to realize the things not known which need to be known, to become aware, also, of existing inconsistencies in position which must be resolved if a clear understanding is to be reached. And this is the value of philosophical inquiry, which, if denied, denies to man his only sure way of consciously encompassing more than the mechanics of biology.

The first naturally indicated step in this inquiry should be a simple recognition of the presence of the internal demand for a unified philosophical view. We require a perspective capable of reconciling all of the divergent elements of life with ourselves. We already know that man desires to be an "individual," and that in the full expression of what he believes to be his individuality, he achieves a portion of his intuitively-felt destiny. But his capacity to act and react differently from others is only an expression of one part of himself. He also wants to know what he has *in common* with others; else he would not be driven, as he is driven, to belief in a basic view

of life which establishes some form of relationship between himself and other beings.

The overwhelming weight of human testimony indicates that a man believes in reciprocal love with fellow humans, fully as much as he believes in the unique qualities he represents as an individual. And while modern philosophical relativists are fond of asserting that love is simply an enlightened self-interest based upon the things that others can do for us if we will do for them, love, as an emotion, is not expressed in this calculating way. Qualities of genuine humanitarianism, tenderness, mercy, seem to be latent in the most hardened of men and often find expression at surprising times. There is much internal evidence that men do not love because of some particular advantage which may accrue to them through the relationship, but simply love because they do love. What is the source of this universal feeling? All humanitarians realize the capacity for its extension. It has often been labeled God; i. e., God is Love. But since love and self-sacrifice have been existent and self-sustaining in ages and civilizations entirely unaware of the concept of a Personal God, they must stem from a source-feeling in no way dependent on the idea of "God." God has been used as a convenient pigeon-hole for many profound mysteries, and this is but one of them. To use a delimiting symbol for a natural bond uniting all men in interdependence is to make interdependence much more difficult of conscious realization.

Immanuel Kant, one of the most influential of Western philosophers, recognized a capacity to "express interdependence" through love or concern without resorting to the habitual formulas of religion. He *assumed* the capacity of each individual to regard other men as ends in themselves and not simply as means to one's own ends. And upon the same apparently natural assumption have been built all humanitarian hopes. It implies a first principle of religion or philosophy. From the sun-worshippers of Egypt and Persia, through the mysticism of the East and the Platonism of the West, to the simple natural religion of the American Indians, there have been attempts to express a common bond uniting all life and the idea

that understanding of oneself cannot be attained without approaching in humility the One Source which is the sustaining essence of all individuality. "Beyond all finite existences and secondary causes, all laws, ideas, and principles, there is the first principle of principles, the Supreme Idea on which all other ideas are grounded; the ultimate substance from which all things derive their being and essence, the first and efficient Cause," wrote Plato. Any belief in the brotherhood of man expresses the idea of a metaphysical oneness underlying all human nature, a common source and origin.

To deny a metaphysical bond between all men is to deny the existence of any quality of human love or concern, except as a sublimation of selfishness, which is to curtly refuse hearing to a great mass of obvious evidence. We can find nothing substantial to support any other ultimate conclusion than that of a metaphysical oneness and are justified in establishing this first principle of philosophy on the ground that it is self-evident, *i. e.*, there is a "uniting bond" between all men and this bond cannot be physical or material, because every physical organism illustrates nothing but diversity. Further, this bond, whether we ascribe it to deity or to a common source, implies a spiritual identity, an identity in essential capacity.

Utilizing these simple, most natural assumptions, we find ourselves in agreement with the underlying roots of all religions, parting company with their theologies, however, when the nature of this One Consciousness is personalized. That a sharp divergence must take place here can be clearly seen. An outward deity, a deity in any lingering sense personal, is an attempted establishment of reality *outside* ourselves, whereas the root of the philosophical task of "finding one's place" must be in appraising and understanding reality *in* ourselves. As a modern metaphysician, John McTaggart, wrote:

The self answers to the description of the fundamental differentiations of the Absolute. Nothing else which we know or can imagine does so. The idea of the self has certain characteristics which can be explained if the self is taken as one of the fundamental differentiations, but of which no explanation has been offered on any other theory, except that of rejecting the idea of

the self altogether, and sinking into complete scepticism. The self is so paradoxical that we can find no explanation for it, except its absolute reality.

I should agree that God (if you think best to call it God) stands to the selves as the regiment does to the soldiers. But I should not call either God or the regiment a personality. I should not hold that God has any intrinsic value—the only intrinsic value is in the selves, though they only have it because they are united in the Divine Unity.

I conceive the self like a jet of water. All the more so because fountains spread out as they reach the top. I think of us as a fountain, the culmination of whose efforts is to reach the heights at which they will directly touch one another. Take the selves to be the fundamental differentiations of reality. Each of these differentiations contains in itself the content of the whole, though, of course, not in the same way that the whole itself contains it. Thus if we ask what is contained in each individual differentiation, the answer is Everything.

If this assumption of unity dismisses God as a being, it serves to establish a definition of deity or spirit. The only deity we can know is that which exists as the root of our own existence, and which we can see reflected in all others, sustaining them as it sustains us. What is the individual nature of this "root"? In us there is that which is the spectator of change, yet does not change. There can be no perception of change unless there is a point from which it may be perceived in contrast—to what? To that which is permanent. Tolstoi, in the midst of his philosophical confusion, felt that he saw one thing clearly: "That which unites in one all the scattered states of consciousness, which, in turn, then binds our body in one, is a very definite thing, although independent of conditions of time and place, and is brought into the world by us from the realm of the spaceless and timeless." (Essay on Life.)

There is a power in us to know, to experience, apart from things that are known or experienced. All of these "powers" are manifestations of something every living thing shares—the capacity to become something more than it already is. This power is the power of every being. As it is the root of ourself, it is also the root of All-

Self. Remove this and there is no life, no movement, no evolution. Thus the deity of the man who strives to be a philosopher cannot be less than this root of existence, this infinite principle which is the heart of all selves. In approaching the ultimate mystery of existence, we can go no further with our minds than the recognition of a basic oneness, manifested in each individual as the "power to become." In other ways, through love, through intuition, we can *sense* its Presence. In this latter language the mystics, poets, and religious teachers have spoken to us, and often have come closer to rationality than the academicians, whose intellectualisms have beclouded and complicated their perception. And this same charge of beclouding and confusing the issue must be laid at the door of every organized religion. Fundamental feelings are never expressed if the mind is limited by creedal pattern. Sectarianism demands a conformity which is entirely unnatural to the individual.

That most powerful of Christian organizations, the Roman Catholic Church, accepts the natural feelings of man to reach union with an essence greater than individual self, but distorts its expression by the authoritarian framework surrounding Communion, and in like manner does every religious orthodoxy utilize the emotional aspect of the search for the One in the Many, unity in diversity. Communion is the *religious* heart of Catholicism—and yet, viewed analytically, it is in no way dependent upon the Church as an institution or authority. Its impressiveness as an experience has led many to become uncritical followers of the Mother Church, yet the power on which Communion confusingly feeds, the power of any such religious observance which is intended to bring one "close to God," is in that deepest urge in the heart of man—to realize his oneness with the whole. This is the same source-feeling that impels mentally toward a unified explanation of life, the same source-feeling which is expressed directly through love or concern for one's fellows. If, during its examination, we do not feel ourselves near to reality, we can probably never hope to feel such a nearness. For these combined—many facets of one great human fact—are the very roots of our being.

EDITORIALS

Overcoming Of Obstacles In Striving Towards A Goal

WE HAVE NEVER quite forgotten that golden age when we felt ourselves "one with the everpresent as the ever to be unknown and invisible All," that childhood passed with, nursed and tended by those who had given us life and called us forth to intelligent, conscious life. Some rue the complexity of Western civilization and advocate a return to simplicity. Almost all, in some moments, feel this world, in which man's hand is raised against man, to be *discordant* with that to which their nobler part aspires. In our hearts is both the conviction that the misery of mutual strife is not our legitimate estate, and the knowledge of the world of bliss of the soul, innocent of fear and greed. If this knowledge had not been imparted to us by those early Instructors we could not have endured these countless centuries of suffering without abandoning that human struggle towards some ideal: Brotherhood, freedom, equality of opportunity, peace, beauty, happiness.

It is a human characteristic that we cannot remain content with our present lot. We want more money, new clothes, a higher social position, to extend our knowledge, to express ourselves more effectively in music, in painting, or in writing, to live better lives, to be loved more by others.

The range of desire is infinite, but absence of desire would be death, for it is desire that moves us to action and movement is

the essential characteristic of life. Desire is common to us and the animals, but while in them the same desires are active and satisfied alternately, in us desires ramify incessantly. A cow will eat grass until satisfied, when it will rest until it is hungry for grass again. We constantly crave different foods and novel methods of preparing the same foods, and in addition, some constantly try to widen their knowledge of foods and methods of preparation which will serve the body best. Similar considerations apply to every desire which we share with the animal, while deeper are those longings for abstractions such as happiness unknown by it.

Happiness is not the same as satisfaction of desire. The pleasure derived from satisfaction can occupy no more than an infinitesimal fraction of the lives of the most fortunate. The gift of a coveted toy is a moment of ecstasy for the child, a moment which cannot be repeated. It will give further moments of pleasure scattered among hours spent in the common round until the toy is discarded as a commonplace thing.

If we fail to get what we want we are dissatisfied. If we succeed, we experience a moment of pleasure, then what came as a luxury remains as a necessity, as something the possession of which gives little pleasure, but the loss of which would cause pain and discontent. A comfortable house or a car may be taken so much for granted that little enjoyment is derived from it, yet the loss or even the possibility of loss would be painful. Often the more possessions we have the more fearful of their loss we are.

It is not of things alone we make possessions but also of position, children, friends, beauty. We grasp those near to us as if to crush and mould them upon ourselves, instead of standing back to give them space in which to grow and expand. How often as parents we resent the growing independence of our children and want to remain their presiding angel and chief confidant, or cannot rejoice in the liberty of a beautiful butterfly without reducing it to a possession in a glass case.

The "Man of Property," who cannot understand that he can possess no one and nothing, not only because he has to lose them, but primarily, because what he sees and tries to grasp is but a fraction of their total nature. He does not possess the beauty of a picture by purchasing the canvas. It must deepen understanding and inspire an appreciation which is active, not passive, a bringing into play of the powers of the individual soul. That in turn depends upon the sincerity and strength of the efforts which have been made in the past to understand, to live or to express the noble feelings which the artist tried to portray in his picture.

Worthy parenthood does not find its chief joy in the possession of children, or in their worldly achievements, but in helping them to a fuller expression of ideal of conduct than the parents have achieved, but which ideals they are strenuously trying to realize. The happiness a toy will bring to the child after the first rapture of possession will depend, not upon its expensiveness, but upon the power of his own imagination; for the happiness of man is not in possessions, in pleasure, but in activity, and overcoming of obstacles. This is part of the Law of Being, that man must progress by self-induced and self-devised efforts.

Much enjoyment of films, novels and sporting events, such as football and baseball matches, is passive, an abrogation of the Law of Being, when no creative efforts are put forward by the individual and there is simply a titillation of ignoble elements in human nature. Such pleasure "is of the dark quality which both in the beginning and the end arising from sleep, idleness and carelessness, tendeth both in the beginning and the end to stupefy the soul."

More in accord with the Law of Being is any striving towards a goal, its more lasting joy being the overcoming of obstacles, not the achievement. Rare is the man who can rest in leisured enjoyment of wealth garnered and not work, harder perhaps than any drudge, to multiply that wealth. The members of the many expeditions to the Poles cheerfully accepted hardships which might embitter others, to

find the locality of a geometrical point. The horrors of strife have their compensation in—what millions lack in peace—some clearly defined objective of strivings. But the happiness in such endeavours cannot fill our lives, even if our creative energies are so sustained that after fulfilling one project we can find another immediately. Inevitably we shall conflict with others; irksome duties, loss of family or friends, domestic difficulties, bodily illness will divert our energies. We need some undertaking that shall fill every moment of our lives.

The complete law of Human Beings is that of the “fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root,” and of “the obligatory pilgrimage for every Soul—a spark of the former”—through the cycle of descent into matter and then reascent in order to win, by self-induced and self-devised efforts, conscious life in Spirit. As we descend in our consideration of the several natures of men from the Spirit, we can observe no differences until we meet Mind. Spirit transcends full comprehension by our minds, the glory even of its Divine Form is like unto “the radiance shed by a thousand suns rising together into the heavens.” Spiritual discernment, is the efflorescence of our experiences in ages past, the depository of divine and eternal ideas gathered by the mind, which are the spiritual heritage of all mankind. They are our only enduring possessions for they become part of ourselves and make possible that conscious life in Spirit which is also a realization of the fundamental identity of all mankind. Mind is our conscious center, our outlook upon the world, which differs in each man and is at once the canalizer of the creative activity of consciousness, and the harvester of the lessons of experience. The direction of that activity to possessions, our gaining of which must be another’s loss, confines the consciousness within narrow bounds, as the reduction of this picture or that butterfly to a possession prevents the full appreciation of its beauty.

Suffering in some form is inevitable while we are incarnate beings. We cannot withdraw from an obligatory pilgrimage. As we deepen our hearts and broaden our minds we emancipate ourselves

from the pain of loss of material possessions, only to understand the greater anguish of loss of friends. Happiness is in no paradise in heaven or on earth where all things and beings are shaped to our desire. They have their own life and evolution; nor, if such a paradise were possible, could we rest there more than a short time but would needs arise and voyage on.

The upward pilgrimage of the soul is not a continuous straining towards a mountain peak, but a reascent into our own nature. Hence true happiness, or true Being, is both activity and repose; a strenuous endeavour to assimilate the eternal and universal truths in the lessons of experience, which draw us "towards the Diamond Soul," and a resting in our own nature. Each man can say of his own universe or microcosm: "I establish it with a single portion of myself and remain separate." It is not a way of life or a condition, yet includes them all. Happiness is the performance of duty; it is pleasure and pain; it is reasoning and delight in music, color and form. Each of these can form an avenue for creative activity and for acquiring the lessons of experience; all of them can be comprehended as "divine manifestations" of the Spirit, and attaining a goal.



I WANT NOTHING to do with any religion concerned with keeping the masses satisfied to live in hunger, filth and ignorance. I want nothing to do with any order, religious or otherwise, which does not teach people that they are capable of becoming happier and more civilized, on this earth, capable of becoming true man, master of his fate and captain of his soul. To attain this I would put priests to work, also, and turn the temples into schools.

—Jawaharlal Nehru

Oslo Statement

ADOPTED UNANIMOUSLY BY THE PARTICIPANTS IN THE CONFERENCE AGAINST THE SPREAD OF NUCLEAR WEAPONS, OSLO, NORWAY, 2 TO 7 MAY 1961.

WE, 35 physical and biological scientists and 24 social scientists and scholars from 15 countries, have met for five days in Oslo to discuss the increased danger of nuclear war and world destruction that might result from the spread of nuclear weapons to further nations or groups of nations.

There is an imminent possibility of the acquisition of nuclear weapons by several nations. It is our conclusion that this constitutes a grave risk to the world:

1. Each addition to the number of nations armed with nuclear weapons drives its neighbors toward acquiring similar arms.
2. As nuclear weapons pass into more hands, the chance increases that a major war will be started by some human error or technical accident.
3. The spread to more nations increases the chance of deliberate initiation of nuclear war.
4. Increase in the number of nuclear powers would further increase the difficulty of achieving disarmament.
5. After it obtains nuclear weapons, a nation becomes a more likely target in any nuclear war.

There are further deleterious consequences of the acquisition, either by transfer or development, of nuclear weapons by other countries. The manufacture of nuclear weapons requires secret scientific

research. This is against the tradition of science, interferes with personal freedom and international cooperation, and inhibits the use of science for the welfare of mankind. Weapons of total destruction concentrate great and often decisive political influence in military, industrial, and managerial groups. Furthermore, the means of delivery associated with nuclear weapons make it practically impossible to exercise political control over their use.

For these and other reasons the spread of nuclear weapons must be stopped. The time for this action is limited.

We urge that the present nuclear powers immediately bind themselves by treaty not to transfer nuclear weapons to other nations or groups of nations, and that all nations not now possessing these weapons commit themselves to refrain from obtaining or developing them.

THE GOAL OF GENERAL AND COMPLETE DISARMAMENT

Preventing the spread of nuclear weapons is an essential part of the struggle to end war. For more than a decade scientists have been in agreement that the development of nuclear weapons has made it possible for man to destroy civilization. There is no adequate defense against nuclear weapons that could not be overcome by increasing the scale of the attack. There is no way of arranging international agreements to limit war between the great powers to the use of conventional weapons or of "small" nuclear bombs. Over and over again the leaders of nations, scientists, students of international relations, and other informed people have said that the stockpiles of nuclear weapons must not be used and that the only future for the world is one in which war between nations is abandoned and disputes are resolved by recourse to law.

Yet, despite the negotiations in Geneva for a bomb-test agreement, despite the efforts to achieve disarmament, the nuclear stockpiles have multiplied. The nuclear weapons of the great nations have explosive energy many thousands of times that of all of the explosives used in all past wars. These bombs in a war would kill a large part of

the world's people.

We consider that no dispute can justify nuclear war. Even small wars today are extremely dangerous, because of the likelihood that a small war would grow into a world catastrophe.

In view of the danger and instability of the present arms race, the only sane policy for the world is that of achieving general and complete world disarmament with suitable international control and inspection.

That is the proclaimed goal of the nuclear powers and of all other nations.

General and complete disarmament can and must be achieved. Its ultimate level should be that of international and national police forces. The problem of finding ways of eliminating nuclear weapons and arriving at general and complete disarmament is complex, but if it is given a fraction of the attention now devoted to military matters, we believe that it can be solved, and we urge that great efforts be expended on this at once.

DEMILITARIZED ZONES

Ways of relieving the pressures that cause the spread of nuclear weapons must be explored. The successful completion in 1960 of a treaty among many countries making all of Antarctica an atom-free zone affords a promising precedent. We urge that negotiations be started on the much more complex problem of extending the principle of demilitarization to the areas of greatest tension, beginning with Central Europe.

THE TEST-BAN AGREEMENT

Since 1958 the three nuclear powers have sought to draft an agreement to stop the testing of all nuclear weapons. Many technical complications relative to inspection have arisen. Great progress has been made, but the negotiators are now finding it difficult to complete their task.

ECONOMIC CONSEQUENCES OF DISARMAMENT

Disarmament will provide a great opportunity to raise the standard of living throughout the world, but will also pose major problems of reorganization. We urge that detailed studies of these problems be undertaken now on both a national and an international scale. Such plans will positively encourage the effort towards disarmament. Considerable numbers of scientists, engineers, workers, and industrial managers are employed in research organizations or in work related to armaments. These men and women will be stimulated to support disarmament by the existence of practical plans to convert their employment from military to peaceful uses.

MORAL RESPONSIBILITY

Those who advocate the spread of nuclear weapons are making an understandable but archaic response to a radically new situation. This new situation demands a new understanding of moral responsibility. Restriction of loyalty to within national boundaries is obsolete, and loyalty to the whole of mankind is now a necessity. Individuals must bear personal responsibility for acts contrary to the interests of mankind.

Scientists and scholars have a unique responsibility to make plain the full significance of the revolutionary weapons development of the past decade. This requires presentation of factual information about the effects of atomic and hydrogen bombs, the overall consequences of nuclear war, and the brutalizing effects of preparation for nuclear war upon the values of our society. At the same time, their constructive proposals for coping with these grave problems are essential. Both wisdom and skill are needed to build movements capable of wresting our future from destruction.

Since we not only seek self-preservation, but also want to allow full lives for future generations, we must by example and teaching bring our children and youth to grasp world events, to realize their common interests with people in all countries, to reject hatreds and fears which some use to divide them, and to appreciate that no dis-

pute between nations justifies nuclear war.

Science and scholarship are by tradition international undertakings, in which men work together in many parts of the world toward goals transcending their personal lives. This continuity of effort is now essential to prevent war and to seize our opportunities for freeing the world community from hunger, disease, illiteracy, and fear, for achieving economic, political, and social justice, and for contributing to a culture worthy of man.

A WORLD WITHOUT WAR

Modern weapons transform man's dream of a world without war into a practical necessity. It is possible to organize the world community on principles of freedom and justice under law and mutual trust.

We must act on this conviction, with words and deeds aimed against the spread of nuclear weapons and towards disarmament.

THE OSLO CONFERENCE

The Conference Against the Spread of Nuclear Weapons was held in Oslo, Norway, from 2 to 7 May 1961. This Conference was attended by 60 scientists and other scholars from 15 countries. They had been invited by Professor Linus Pauling and Mrs. Pauling, acting as individuals. No organization was involved. Costs were defrayed by gifts from a few Americans, friends of the Paulings.

The Conference was sponsored by 25 well-known people, including Dr. Albert Schweitzer, Lord Boyd Orr, and Philip Noel-Baker, three recipients of the Nobel Peace Prize.

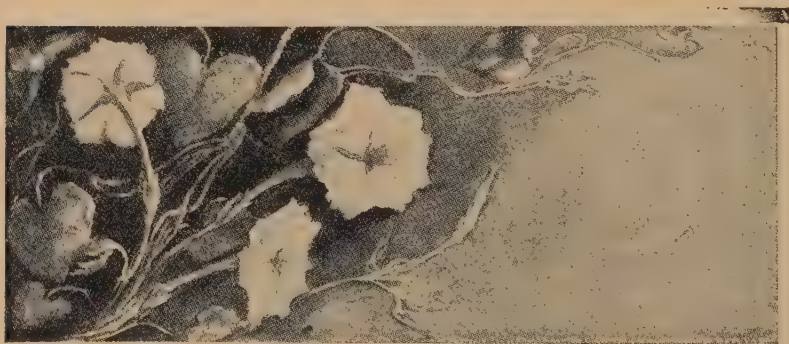
The meetings of the Conference were private. They were devoted to discussion of the great danger of nuclear war, the need for achieving disarmament and eliminating wars between nations, and the effects of the possible spread of nuclear weapons. The statement reproduced above was prepared by the Conference and approved unanimously, without any abstentions. This statement was presented to the public on 7 May by Mrs. Pauling and Professor Pauling in a

meeting held in the great auditorium of the University of Oslo.

We oppose the carrying out of any further tests of nuclear weapons by any nation. We urge that the drafting of the test-ban treaty be swiftly completed by reasonable compromise on the few questions remaining unsettled.

THE LONGER I live the more my mind dwells upon the beauty and the wonder of the world. . . . I have loved the feel of the grass under my feet, and the sound of the running streams by my side. The hum of the wind in the tree-tops has always been good music to me, and the face of the fields has often comforted me more than the faces of men. I am in love with this world. . . ."

—John Burroughs



THE MIND IS A MUSICAL INSTRUMENT

The mind is a musical instrument
With millions and millions of strings;
Infinite are the marvels
Concealed in hidden springs.

Every part communicates
By means of light vibrations,
And there are helping hands
In various central stations.

Every muscle is moved
And every cell is directed
By skillful servants
Carefully selected.

Few people appreciate
How their minds have been designed
To give them the capacity
To grow in ways refined.

But slowly man is learning
The nature of his soul,
And increasing numbers are resolved
To seek the highest goal.

The mind is a musical instrument
With receiving and broadcasting stations,
And no man knows the sum
Of the radiant vibrations.

Floyd Irving Lorbeer



The Struggle For Existence

H. P. Blavatsky

GRAND, indeed, and magnificent has been the childhood of the white race in which material and intellectual progress have raced on madly side by side; witness the conquest of nearly the whole world's surface by its spirit of enterprise and adventure, rejoicing as a giant in its physical prowess, the subjugation of the henchman steam, and ever fresh triumphs over the master electricity. But the child cannot be ever a child, and the race draws nigh to its manhood; the God awakes and the Struggle for Existence begins in grim earnest.

First the units of the race, some here, some there, wake dimly to the feeling that they are not apart from the whole, they sympathize with their kind, they rejoice with them. Even in the animal the faint outlines of self-sacrifice have been shadowed forth by nature, as may be seen in the mother love of the females and the formation of gregarious communities. In inferior races, man repeats this lesson of nature, and, the animal being dominant, improves on her, but slowly; in races of higher type, however, fresh areas of generous impulse, containing the germ of self-sacrifice, are gradually developed. It must be remembered, however, that the races are here mentioned in this order merely for the convenience of tracing the development of self-sacrifice in a monad, and not according to their natural genesis. Thus far the white race, as a race, or, in other words, the average individual of the race, has developed the subtleties of his animal nature to their limit, and now comes in contact with the divine; and it is only by extending his area of interest and sympathy that the individual can expand into the divine to be at last one with universal love, the spirit of which is self-sacrifice.

From daily life we may take examples which clearly show forth the evolution of this god-like quality. We see the purely selfish man,

who cares not if all rot so he have pleasure; the same man married, and an area of generosity developed, but bounded by wife and children; in other cases, the area increased by the extension of sympathy to friends and relations; and still further increased in the case of the fanatic or bigot, religious or patriotic, who fights for sect or country, as the she-animal for her cubs, whether the cause be good or bad. And here we may mention the instruments of national passions and cunning, necessary evils; for the race, being in its youth, and very animal-like, not yet recognizing the right of self-sacrifice in the inner-relations of its constituent sub-races, requires the individual who serves his country in her wars and political schemes to reduce his moral standard to the race-level. These are types of the evolution of the animal man's affections, either in his individual development or modified by the development of the race. In most cases such types represent the mere expansion of selfishness, or, at any rate, may be traced to selfish causes, or the hope of reward.

Ascending, however, in the scale of manhood, we come to those who shadow forth the latent God in man in thoughts, words, and deeds of divine self-sacrifice; the prerogative of their God-head first manifesting in acts of real charity, in pity of their suffering fellow-kind, or from an intuitional feeling of duty, the first heralding of accession to divine responsibility, and the realization of the unity of all souls. "I am my brother's keeper," is the cry of repentant Cain, and the divine summons of return to the lost Paradisc. With this cry the struggle for animal existence begins to yield to the struggle for divine existence. By extending our love to all men, aye, to animals as well, we joy and sorrow with them and expand our souls toward the One that ever both sorrows and joys with all, in an eternal bliss in which the pleasure of joy and the pain of sorrow are not.

Thus, in every man the mighty battle rages, but the fortune of the fight is not alike in all—in some the animal hosts rage madly in their triumph, in a few the glorious army of the god have gained a silent victory, but in the vast majority, and especially now, at the balance of the race cycle, the battle rages fiercely, the issue still in

doubt. Now, therefore, is the time to strike, and show that the battle is not fought in men alone, but in Man, and that the issue of each individual fight is inextricably bound up in that of the great battle in which the issue cannot be doubtful, for the divine is in its nature union and love, the animal discord and hate. Strike, therefore, and strike boldly! These are no idle words, nor the utopian imaginings of a dreamer, but practical truths. For in what does man differ from the natural animal? Is it not in his power of association and combination? Therefore does he live in communities, and develop responsibility.

From whence spring the roots of society, if not from mutual assistance and interchange of service? And if the race offers the individual the advantages of such combination, perfected by ages of bitter experience, do not those at least who are elder sons of the race, and find themselves in the enjoyment of such organizations, owe a debt of gratitude to their parent, and in return for the fortune amassed with tears and groaning by their forbears, repay the boon, by putting the experience of the past out to interest, and distributing the income acquired among their poorer bretheren, who are equally the sons of their parent. And in this race family there are many poor, paupers physical, paupers mental, and moral paupers. How, then, shall the richer bretheren help? Shower gold among the masses? Compel all to study the arts and sciences? Display the naked truth to the world? Nay, then should these poor children of the race be bound, not free! Let us, therefore, inquire into the problem.

In the evolution of all human societies we find the factor of caste; in the childhood of the race caste is regulated by birth, an heirloom from the past civilizations of older stocks. Gradually, however, the birth caste wanes before the rising money caste, and hence material possessions become the standard of worth in the individual, in that the race is then plunged most deeply in material interests and has reached its highest point of development on the material plane. But the zenith of the material is the nadir of the spiritual; the law of progress moves calmly onward with the wheel of time, and

nature, who never leaps, develops a new standard of worth, the intellectual, which we see even now asserting itself in proportion to its adaptability to average comprehension and the material standard of the times, and pointing to the development of a new caste standard, to be in its turn superseded by the caste of true worth in which the spiritual development of the race will be completely established.

This, however, will be the work of ages and for humanity as a whole cannot easily be quickened, for it is impossible to change the natural law of evolution, which proceeds spirally in curves that never re-enter into themselves, but ever ascend to so-called higher planes.

At certain periods, however, of these cycles, a forecast or ante-type is offered of the consummation, whereby an example of humanity in its perfect state is dimly shadowed forth. Such a period the white race is now entering upon, and the earnest of perfect type humanity will be given by those, whether of the money or mind caste, who, realizing the goal of evolution and capable of destroying the illusion of time, by translating the future into the present, freely extend the benefits of their caste to the pariahs of the race, and, approaching them in friendship, gain a practical knowledge of their wretchedness and endeavor to awaken the latent divinity that slumbers within.

With the sword of self-sacrifice, the rightful possession of the God-man, and with the good of humanity as their watchword, they should march against the forces of individualism and self, and, with this watchword, prove all institutions of the race, especially those fresh from the womb of time, and comparing them with this one ideal, ever asking:

“Does this or this tend to the realization of universal brotherhood?”

If it is not so, the effort should be to turn such forces as act against the stream of right progress, gently and silently into their proper course; but if the thing makes for the common good, they should by all means and at all hazards foster the weakling and watch round its cradle with loving care. Now the path of right progress should include the amelioration of the individual, the nation, the race

and humanity; and ever keeping in view the last and grandest object, the perfecting of man, should reject all apparent bettering of the individual at the expense of his neighbor.

In actual life the evolution of these factors, individual, race and nation, are so intimately interblended that it would be wrong to assume any progression from one to the other; but since it is only possible to see one face of an object at a time, so is it necessary to trace the course of progress along some particular line, both for its simplification and general comprehension. With regard, then, to the individual, the great sanitary improvements which the money caste enjoys, should be extended to all; public baths and recreation grounds, free concerts and lectures provided; the museums and picture galleries thrown open at times when the worker can visit them; the formation of athletic and mutual improvement clubs among the poor encouraged.

All of which reforms were easy of accomplishment if only a small portion of the enormous wealth of the country, now lying idle, were generously and self-sacrificingly expended. Unfortunately, there are few of the money caste who yet realize the latent unity of man, and the promotion of such schemes is left to those who, lacking the most potent power of the times, are unsupported, because there is no "money" in the enterprise. But could such men be found and the superfluous wealth of the country turned in such directions, how great would be the progress of the individual! Health would improve and taste develop; healthy surroundings would favor healthy thought; the sight of monuments of art and science would bring refinement and both engender self-respect.

But it may be said, if wealth is withdrawn for such purposes, work would be taken from other labor, and so the misery of the workers increased, while the advantages offered to the masses would only increase their demand for greater pleasures, and render them still more dissatisfied. It will, however, be seen that not only the same amount of labor would be required in works and institutions for the public good, but even that such undertakings, being of a plain and

sober nature, would give employment to larger numbers, than money spent in finer or more luxurious labor. Nor would dissatisfaction arise among the masses as anticipated; for men large-hearted and minded enough to inaugurate such reforms would display the same spirit in all things and offer an example in private life of sober and abstemious conduct; extravagance and display would cease, so that the brilliant toilettes and luxurious habits of the money caste would no longer provoke the miserable emulation of tawdry finery and debasing vices among the pariahs; for the poor copy the rich, and if the fashionable bars of the West End lacked patrons, the gin palaces of the slums would not drive so roaring a trade.

It is the debased taste of the rich which has rendered a surfeit of meat necessary for the maintenance of his powers in the eyes of the artisan, and so, at a price far beyond his slender resources, he adopts a diet which wastes the tissues and disquiets the system. And if the advisability of a sudden change of diet is contested, at least moderation in flesh eating should be recommended, and a proof of the possibility of maintaining one's full powers given by those who desire the physical and moral sanity of the race.

Setting aside all argument drawn from not generally accredited sources, such as the codes of the great teachers of the past, and the synthesis of all experience, physical, psychic, and spiritual, we may bring into court the medical faculty, who are unanimously of the opinion that a reduced quantity of meat would improve the general health, and that many of the common ailments are due solely to excess in the use of animal food in particular, and to overfeeding in general; while chemical analysis proves conclusively that vegetable food, especially cereals, contain nutritive qualities vastly in excess of animal.

Moreover, if the false feeling of degradation in the performance of so-called menial offices were removed by the example of the money and mind castes performing such offices themselves, or at least encouraging every invention and supporting every effort for minimizing such labor, many of the troubles which are daily taxing the resources of our housekeepers to the utmost, would be removed, and a solution

to the difficult problem of the servant question arrived at; the present absurdity of domestic service would find no place, and instead of one thousand little backs bent over one thousand little kitchen ranges preparing one thousand little dinners, we should have a sane co-operative system whereby the small worries of domesticity which destroy the harmony of so many homes, would be banished.

If such sanitary measures, therefore were adopted, we should have physical and mental powers continuing into old age, instead of a general belief that fifty or sixty years terminates the average man's usefulness and there then remains nothing for him but a life of inactivity and general feebleness. Of course this applies to the average individual; for we have sufficient instances of mental giants who continue their labors till the closing hours of life; these, however, intuitively or naturally practice moderation and plainness in eating, and often give striking proofs of extraordinary abstemiousness.

If, then, such moderation of private life was practiced by the accredited leaders of society, no inducement to excess would offer itself to their followers; or even if the animal still rioted in the masses, it would not be shamefully encouraged in its madness by the excesses of respectability.

Thus the necessary physical requirements of all classes would be reduced to a level, and a basis obtained on which to build a firm fabric of national progress towards the realization of human unity. Meantime the mental evolution of all classes would also make vast strides, and the impulses given to study and the development of artistic tastes would bring the real genius of the nation to the front and not confine the recruiting of professions to the money caste, irrespective of individual capacity. The present false standard of taste would fall out of date as completely as the wonderful cottage ornaments of the near past, and the neatness in private decoration would, by harmonious surroundings, induce a harmony of thought and feeling. Who, for instance, could indite a poem or work of inspiration in an over-ornamented drawing-room of the modern style, with its hetero-

geneous and multicolored collection of *bric-a-brac* and trifles? But with harmonious surroundings and following such a mode of life, the individual would develop within him the larger instincts of his nature, and the flower of self-sacrifice, then finding a congenial soil, would blossom in the hearts of the many and thus, destroying all narrowness of judgment and begetting an ever-widening interest in the general welfare, would develop new social organizations and institutions; the tone of the nation would be elevated and true worth become the standard of judgment among its citizens.

Moreover, seeing that we have already proof of such an ideal being dimly sensed in all nations of the white race in the increasing discontent of nearly all classes with the existing state of affairs, no nation would stand alone in this, but the wave of progress would sweep simultaneously through all the sub-races of the race and beget a general desire to establish healthy relationships between nations and to foster every effort to unite the larger units of the race into one harmonious whole. Further, a belief in the essential unity of all souls would create stronger dissatisfaction with the existing state of social relations between the sexes, the potentialities of woman would be studied and opportunity given for that development which has previously been denied to womankind. Plain justice would demand the same ostracism of male harlots which is now meted out with so much severity to the female sex alone, and either the same leniency extended to women as is now given to men, or the higher moral standard and wisdom of awakened humanity, would compel the supply in harlotry to cease by the extinction of the demand.

To prepare, therefore, a ground in which this consummation could be achieved, it would be necessary to extend the full benefits of intellectual training to women; to encourage and advocate the necessity of athletic exercises for girls and to provide for the same in schools of the state; to jealously guard the health of the women working classes by sanitary improvements in all manufactories and labor establishments, and to kill out the evil of over-long hours of sedentary occupation in vituated atmospheres. Moreover, it should

be made possible for women in the position of the present daughters of the lower middle classes and of parents with limited incomes to follow a calling in life, instead of being forced, against their wills and finer instincts, into the matrimonial market, to gain their bread and cheese at the price of discontented motherhood.

No doubt the establishment of international leagues for mutual help and on a basis other than that of self interest will, at the present time, appear to the majority the acme of folly; but when the race has, in its social institutions, given valid proof of the efficacy of the method, the change of basis becomes a possibility.

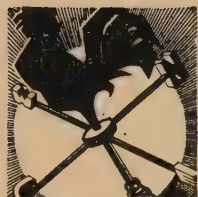
The spread of education and the ability to study original authorities and to get at facts at first hand would rapidly clear away the clouds of national and sectarian prejudice, and the birth of the God within would render it impossible to poison the young minds of the race by inoculating them with the virus of dogmatism and of past national pride and passion as treasured in the orthodox theological and historical text-books of the times; the past triumphs of the animal in individual nations would be regarded merely as the obscuration of the spiritual and yet so ordered in the economy of nature that the sun of humanity should finally shine forth more gloriously in contrast to the darkness of the past.

Thus the necessity for keeping up large armies and fleets would cease, and the enormous wealth so saved could be turned into channels of national improvements, thus pointing the way for the desertion of national forces from the ranks of the animal to the standard of the divine.

Let us then, aspiring to the divine, now and within, fight down the animal, that so we may be enabled to tell friend from foe in the greater battle, and, awakened by the cry, "Thou art thy brother's keeper," gird on shield and buckler for the cause of the divine Unity of Humanity in the struggle for existence.

Lucifer, April, 1889

WEATHER VANE



“TUT-ANKH-AMON’S TREASURES”

A MAJOR exhibition of “TUT-ANKH-AMON’S TREASURES” will come to America for presentation in the National Gallery of Art in Washington and museums in a number of other American cities. Organized by Dr. Froelich Rainey, President of the American Association of Museums and Director of the University Museum, University of Pennsylvania, this selection comes to the United States through the cooperation and assistance of his Excellency, Dr. Tharwat Okasha, Minister of Culture and National Guidance of the United Arab Republic, and through the Cairo Museum where the objects are usually on display. The exhibition is being circulated in this country by the Smithsonian Institution Traveling Exhibition Service.

The majority of the 34 antiquities included come from the Tomb of King Tut-Ankh-Amon, which was discovered in the fabled “Valley of the Kings” in 1922 by Lord Carnarvon and Mr. Howard Carter. Tut-Ankh-Amon, the son-in-law of the heretic King Akn-en-Aton who briefly turned Egypt to a monotheistic worship of the sun, was a short-lived king who reigned for 9 years in the 14th century B.C. Little is known about this ruler except that after beginning his reign as an Aton, or sun worshiper, he reverted to the old religion of many cults, and that the true power was held by the high priest Ay, who ruled after King Tut.

The tomb treasure of Tut represents technically and artistically the best that Egyptian art has produced. In the last half of the Eighteenth Dynasty court life gave out a warm and light-hearted spirit that is reflected in scenes of domestic affection and in the production of small objects, which apparently served no more serious purpose than that of pleasing their owners. This art forms a striking contrast to the more austere religious convention that characterizes the other Pharaonic tombs in the "Valley of the Kings."

In all the objects one finds an extreme delicacy of style and refinement, as seen in the sheath of a dagger (found on the body of the king) on which an artist represented a variety of wild animals, one attaching another in such a way as to form an interlace pattern. Another example of this exquisite workmanship can be seen in a gold staff, surmounted by a small figurine of the king. Included also are jewelry of the king, a gilded statuette of a hawk-headed god, miniature coffins and likenesses of the mummified king, and beautiful vases carved with winged symbols and the cartouches of the king. These objects were placed in the burial chamber in an elaborate ceremony, which included a special banquet, so that the departed king could make use of them in an afterlife.

This exhibition, which will open at the National Gallery of Art on November 4, will call attention to the importance of the Egyptian temples which will be flooded by the Nile upon the completion of the Aswan dam project in the Nubian Valley.

—*Smithsonian Institution*

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EXPERTS DISCUSS DANGERS OF FOOD ADDITIVES

RISKS INVOLVED in using food additives—natural or synthetic compounds added to foodstuffs to preserve them—were studied recently in Geneva by an Expert Committee set up by the U.N. Food and Agriculture Organization and the World Health Organization.

The Committee's task was to determine the amount of these compounds that can be consumed daily without harmful effects, a highly technical study undertaken for the first time on an interna-

tional basis. At earlier meetings, members had recommended that an evaluation be made of the biological properties of a number of substances widely used to preserve foods.

At its last meeting, the Committee prepared monographs on 35 different substances in common use; these are to be published by the WHO.

As regards baby foods, the Committee stressed that they should, if possible, be prepared without food additives. The risk of poisoning through indiscriminate use of food preservatives is much greater in the case of babies because they have not yet developed detoxicating mechanisms.

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WORLD BROTHERHOOD MEETINGS ON EDUCATION AND YOUTH

PRIMARY and secondary school teachers from a number of countries met in Monte Generoso, Switzerland, last month to discuss the problems of adapting education to meet the needs of modern times. The meeting, the VIIIth International Pedagogical Conference, was organized jointly by the World Brotherhood Organization and the Swiss National Commission for Unesco. Educators from countries in Europe and Africa addressed the meeting on subjects which included education in newly independent states, the formative value of modern languages, education in countries with a Socialist structure, economic evolution and its repercussions on youth, the requirements of technology and the school, and problems facing the teacher in the modern world.

The World Brotherhood Organization also held an international youth meeting in Luxemburg during July at which youngsters of different nationalities debated the theme "Against Racial Prejudice; For Fraternity." Between sessions, participants visited industrial enterprises, a hydro-electric scheme, and the European Coal and Steel Community.

(UNESCO)

More Schools For Latin America

Adalberto Jimenez

A Guatemalan teacher of Indian origin, working in the Education Department of Unesco

IN THE WORLD community of nations, the twenty-one Latin American republics form a united group, linked by common hopes common problems. The various stages of their historical development were achieved almost simultaneously. And the common cultural and economic problems which they face today should be viewed in this historical context.

Among these problems, none is more urgent than education. Let's take an example which I know very well—that of my own country, Guatemala. How can the principle of free and compulsory schooling, established in 1871, become a reality if the Indians, who make up more than fifty percent of the population, do not go to school? The Indians live mainly in the country where there are only small rural schools dispensing two or three years of primary education: rudiments of arithmetic, Spanish, nature study, agriculture, etc. In fact, the main function of these schools is to teach Spanish, since the Indian continues to speak his own language in every day life. After this very summary education, the Indian child is left to his own devices, unless his parents move into a city where he will be able to continue his primary schooling for six years.

This explains the high percentage of illiterates in Guatemala—more than half the population. Of course, there are other Latin American countries where the illiteracy figure is much lower. In Argentina, for example, it is only 13 per cent. But, out of the twenty-

one republics, six have an illiteracy rate of under 25 per cent: six, between 25 and 50 per cent, and nine, more than 50 per cent. This gives an overall illiteracy rate of 42 per cent for the 200,000,000 inhabitants of Latin America.

In addition, it is estimated that only 20,000,000 children, out of a total school-age population of 40,000,000, receive primary education. This is explained by the fact that more than 50 per cent of the population of Latin America lives in the country, and that most rural schools generally offer only two or three years of elementary education.

To this neglect of rural education must be added the high proportion of children, both in cities and in the country, who never finish school. For a number of reasons, but mainly because of the low level of family incomes, children leave school at an early age and look for jobs: farm work if they live in the country, or odd jobs in the cities. There is another important factor, too: the rate of population growth in Latin America is 2.6 per cent annually, one of the world's highest.

On the whole, therefore, Latin America is short of schools, teachers and school materials.

UNESCO'S MAJOR PROJECT

Unesco has studied this problem and is now co-operating in its solution. In 1957, the Organization launched a ten-year major project for the extension of primary education in Latin America and set up an intergovernmental committee to lay down policy for carrying out the project. The Committee, composed of high officials and specialists in education, met at Havana in 1957, Panama City in 1958, and Mexico City in 1960.

To achieve the goals of the project—the extension and improvement of primary education in Latin America—a series of plans was drawn up concerning educational planning, the development of primary school services, the study and revision of curricula, training

of teachers, better careers for teachers and the training of educational specialists in each country.

In the field of educational planning, two major regional meetings have been held: a seminar in Washington in 1958, and a training course in Bogota, Colombia, the following year. In addition, several countries have set up national planning offices and a team of specialists in these problems, based in Havana, is placed at the disposal of governments needing its services.

Curriculum revision is being carried out gradually as the various countries reform their educational systems.

TRAINING TEACHERS AND SPECIALISTS

To speed the training of teachers, several colleges have been associated with Unesco's major project. These are the teacher training colleges at Pamplona, Columbia; San Pablo del Lago, Ecuador; Teguciagalpa, Honduras; and Jinotepe y San Marco, Nicaragua. These schools are scheduled to become model training establishments for each country. In addition to their normal programme, they offer refresher courses for graduate teachers, headmasters and primary school inspectors. Other courses are held for teachers, headmasters and primary school inspectors. Other courses are held for teachers who have not been adequately prepared for their profession.

A similar task is being handled on a continental scale by the Interamerican Rural Education Center at Rubio, Venezuela, with the support of the Venezuelan Government and the Organization of American States. Unesco is collaborating in the work of these teacher training colleges and the Rubio Center by offering them experts, advice books and educational materials.

To train educational specialists, Unesco and the Brazilian and Chilean governments co-operate in organizing nine-month courses every year at the Universities of Sao Paulo and Santiago, which are associated with the major project. At each session, some thirty Latin American educators (ten from the host country and one from

each of the other Latin-American republics) gather to study teacher training, administration, school organization and inspection, methods, curricula, psychology, etc.. Unesco offers these universities the advice of experts and modest grants for the purchase of books and equipment and the carrying out of a research programme. In addition, Unesco has offered nearly 350 fellowships to Latin American educators since 1958 to enable them to study in North America and Europe.

The nations of Latin America are participating enthusiastically in the campaign launched by Unesco. Millions of children are now enrolled in schools, new schools are being opened, particularly in rural areas, and the educational budgets have risen in most countries. (UNESCO)

(See Photograph Back Cover)



NO ONE can seriously study ancient philosophies without perceiving that the striking similitude of conception in all of them, in their exoteric form very frequently, and in their hidden spirit invariably, is the result of no mere coincidence, but of a concurrent design; and that, during the youth of mankind, there was but one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself. And, if it is shown that already in those early ages, which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe, then it becomes evident that thought, born under whatever latitude, in the cold North or the burning South, in the East or West, was inspired by the same revelations, and that man was nurtured under the projecting shadow of the same Tree of Knowledge.

—H. P. Blavatsky

Religion In The New Age

Mark Halpern

WE HAVE COME to the challenging hour in the history of the human race, when we can no longer accept values in social life or any religious beliefs merely because they have been adhered to for centuries. Nor is it well for us impulsively to embrace new values and beliefs merely because they are new. Only if they are found, after the thoughtful and deliberate examination, to be vitally alive with the dynamic power of spiritual significance, should they be given our wholehearted approval and serious consideration.

But if these values and beliefs are crystallized with separative materialistic concepts, being as completely devoid of throbbing life as are whitened sepulchers, they should be ignored completely. Thus only through lack of attention, they will disintegrate and finally disappear as obstacles to human beings on the path of spiritual progress.

And it is for spiritual progress alone that we are here on this earth, where the raw resistance of the pairs of opposites affords us all the opportunities we need for strengthening our characters in order to rise above all mortal weaknesses and erroneous concepts in the high attainment of full enlightenment. We take nothing with us when we depart from this hectic scene of human existence except whatever degree of the distilled essence of experiences we have garnered here in the brief span of mortal life. This essence, in turn, is assimilated by our True Eternal Real Self as Dynamic Wisdom to be fused with the Pristine Purity and Blissful Innocence of its godly heritage as an Eternal Atom of Undying Divinity.

Therefore, it being evident and without the need of elucidation, that one fleeting little lifetime, which is abruptly cut even shorter in many cases in youth or childhood or even in infancy, is far from

being adequate to supply the necessary comprehensive teaching and the great variety of numerous testing experiences required for bringing about the indispensable Dynamic Wisdom of Enlightenment in the Attainment of conscious Wakefulness as being the Unconditioned Eternal Real Self, there are repeated returns or reincarnations in this school of life here on Earth.

Now it so happens that Reincarnation, together with concomitant Universal Law of Cause and Effect, has been taught for millenniums in the East. Are we on that account, simply because of its great antiquity, to judge it as being a crystallized belief and one that is not suited to these modern times? Will religion in this dawning New Age, cast it aside as being the mere outworn rags of crystallized benighted thinking?

Far from it! Reincarnation, together with the Law of Cause and Effect, will be a salient feature of the New-Age Religion on account of its powerful eternal encouragement of Hope and Self-Reliance. When one realizes toward the close of his life, regardless of the misfortunes inflicted on self and others because of errors of ignorance, that there will be opportunities to make amends by growing in compassionate understanding and wisdom through learning in other days to come in the school of life the lessons that must be learned, then there is sure to be hope instead of despair. Likewise, when one realizes that all that man suffers or rejoices in, all his misery as well as his happiness, his noble qualities as well as his ignoble, are caused by himself, he will then learn to rely on *himself* and go on to become a Liberated Light in the world and a blessing to all humanity.

True, in the Absolute, beyond the relative aspect of man as an apparently separated being, man does not *really* incarnate here on earth in a physical vesture. He abides constantly in the Eternal as Unconditioned and contemplates the Oneness of all Life in utter freedom. It is only an exceedingly minute part of his consciousness that is seemingly projected into the lower and denser world of the pairs of opposites.

If we ask why it is necessary that Reincarnation and the Law of Cause and Effect be an important part of the New-Age Religion, we should also ask ourselves, why should there be religion at all? Surely religion as it is popularly regarded, in its formal, organized and sectarian sense, has not a great deal to be proud of in its record throughout the centuries. After so many centuries of various kinds of religions—bearing in mind that religion, if it is to be true to its name, should above all minister to the peace of the world and the human heart, teaching and practicing goodwill to one's fellowman and loving gratitude to God for life and the opportunity so to live as to Glorify God—after thousands of years of the various organized religions, what did we have to show for religious teachings in the first half of this modern “enlightened and civilized” century? Two global wars, with their inhuman internecine mass destructions of nations and races; with such bestial horrors in concentration and prison camps as are best left undescribed—if, indeed, it were possible that their monstrous demoniac atrocities could adequately and graphically be described in human language.

Moreover, what are we to say regarding progress in universal brotherhood, with peace and goodwill among men, when we think of the great number of clergymen and leaders of the various denominations in the different nations that were engaged in those two World Wars, praying with their congregations that God, *the One Father of all*, grant their *own* particular nation victory in the coming battles; a victory that would entail the additional slaughter of great numbers of their brothers of the One Human Family! And, the very extreme of human hypocrisy, notwithstanding the fact that one of the Ten Commandments explicately states, “THOU SHALT NOT KILL!”

What are we to say regarding all the massacres, tortures, burnings, Inquisitions, pillagings and persecutions perpetrated in the past in the holy name of religion!

These are rhetorical questions, so we use the exclamation point, realizing that it would be difficult for any human being who feels a

oneness with all life to find suitable words for comment on such unbelievable unhuman behavior expressed by man, who contains the spark of divinity within himself.

However, if words must be used, there is only one word to explain it: **IGNORANCE!**

No man or group of men, no people, nation or race, can be said to be willfully and malevolently cruel or evil. Human beings are all motivated and act from whatever degree of enlightenment they may happen to possess at the time or from the lack of it. Each feels that what he wants or does—or what he advocates or supports—is what is best and will give him the satisfaction he desires.

But there is quite a difference between what an enlightened person deems best and what a benighted one so considers. No enlightened individual has any thought of separativeness. Accordingly, he wants only what is good, uplifting, harmonious, true, peaceful, edifying and beneficial for *all*. And this enlightened understanding can be obtained only through the expansion of consciousness and deepening of spiritual insight by learning the lessons provided by the testing experiences encountered in repeated lives here on earth.

This brings us to the Religion of the New Age. The formalized and organized religions of dogma and crystallized creedal concepts have played their part on the stage of human existence. We have to give due credit for what good they have done. They brought comfort to many and endeavored to raise the eyes of the masses from the grossest of merely physical and materialistic concerns, to an inadequate but temporarily satisfying concept of a heaven of future rewards for an earthly life of misery and the good deeds accomplished therein. But the Religion of the New Age affirms that the only heaven and hell, in the real eternal sense, exists only in one's own consciousness; and that man must not expect rewards for any good he does—the doing of good is its own highest reward. The Religion of the New Age is not merely another aspect of earthly bargaining and shop-keeping. It is the very spirit of Life itself. . . .

And so with all the other crystallized and credalized concepts of sectarian religions. They are to go! For they are powerless to deal with and offset the unrestrained accelerated advances of modern science, which is dangerously now far ahead of the spiritual progress of the human race as a whole. The progeny of man's intellectual brilliance, the hydrogen bombs and space rockets, is not the answer to man's real problems. For, as has already been mentioned in this writing, man is not here on this earth for anything other than the attainment of Spiritual Enlightenment.

The aim of the Religion of the New Age is to bring about Enlightenment in increasing numbers of human beings. It is the Illumined Essence of Life itself; without dogma and without creeds; teaching the Truth and that each person is the High Priest at the altar of his own heart.

THE COURAGE TO STAND ALONE

It takes a man to stand for right,
When all the world oppose.
Who does not shrink from voicing Truth,
Though friends become his foes.

His character means more to him
Than wealth or honoured name.
His life is spent in doing good,
Not seeking power or fame.

And though his feet grow tired and sore,
And bruised by many a stone,
The man who knows he walks with God,
Fears not to stand alone.

By Aurora



"Education For Responsibility"

P. K. Padmanabhan

NEW DELHI, India: Some 700 top educators from 68 countries concluded a week-long conference in August, convinced that "education for responsibility" alone will save the world from catastrophe.

The conference, held under the auspices of the world confederation of the organizations of the teaching profession, expressed concern at "the growing unconcern with values."

Dr. William J. Haggerty, president of the State University of New York at Newplatz, N.Y., set forth the basic problem facing the teaching profession at the opening of the session.

He said that to most people today the best education was the one which turned out the ablest engineers and scientists who in turn would produce the most effective means of destruction.

EDUCATION'S AIM

Students should, of course, be taught the basic scientific concepts, he said, but the primary aim of education is to help them develop discipline of will, intellect and emotions.

Only this kind of education will help develop a "complete human personality." This is "education for responsibility."

After week-long deliberation, the conference said in its main resolution that this can be achieved only by teachers recognizing the importance of the moral and spiritual values on which law, family and society are based.

RESPECT FOR LAW

The conference also urged teachers to inculcate their pupils with respect for law and for human rights, help them develop a critical attitude and encourage in them an open mind.

John R. Eletto, California Teachers Assn. delegate to the conference, listed the other conclusions of the conference in this order of importance:

There should be closer relationship between parents and teachers.

Children should be given greater freedom in making up their minds as to what vocation to follow.

The need to encourage group thinking should not obscure the fact that a child is an individual and should be treated as such.

TESTING STRESSED

Attention should be paid to guidance programs and educational testing. Tests such as Kuder preference, Benet test and Iowa test should be employed to find out where each student's talents lie.

Children should be given a voice in the running of the home and thus made to shoulder responsibility from as early an age as possible.

In inculcating children with a sense of values, nothing is as effective as the force of example set by parents and teachers.

Teachers the world over are underpaid. This has to be corrected without delay if education is to serve its larger purpose.

Eletto, who is president of the Lynwood Teachers Assn., said he found Indian teachers thirsting for information about America in general and the American educational system in particular.

He said he is returning home with the hope of persuading the California Teachers Assn. to donate a reading room to the teachers of New Delhi.

Hollywood

SHAKESPEARE

Festival

David Bond Allegro

Theme-Synopsis

“ALL’S WELL THAT ENDS WELL”

‘The web of our life is of a mingled yarn—both Good and ILL together.’—IV:3

‘Our bloods, pour’d all together, would confound distinction.’—II:3

THE TITLE WORDS of this brilliantly satirical Shakespeare play embody the entire meaning of all Shakespearean drama even though, chronologically, it is earlier perhaps than the consummate and massive later plays.

The over-all implied purpose underlying each of the Great Dramatist’s thirtysix plays is clearly stated in the phrase, “All’s Well That Ends Well!” For the Poet is dealing with Eternal Law, demonstratively and practically, and therefore proof, and hence, fact. As each individual cog in the Shakespeare dramatic wheel revolves around the universal hub of comedy or tragedy and rests at the con-

clusion in perfect order and balance, each entity receives its just desert and "justice seasoned with mercy" brings forth Truth, Wisdom, Love, Understanding, Action, Direction and Correction with Equality.

TRAGEDY wrestles with life's dregs upon the physical, mental and spiritual threshold and resolves itself in exaltation, sublime, subliminal and divine.

COMEDY throbs with life's possibilities on these same three planes of existence and resolves itself into sacred joy, sublime, transformed, and wordly.

Whether the forces unleashed by the master hand are spine-tickling or spine-tingling, brutal or tender, warring or peaceful, mysterious or familiar, horrible or inviting, mundane or cosmic, crude or refined, ignorant or enlightened, conventional or idyllic, ribald or wistful, profane or pure, restrained or emotional, melancholic or exuberant, forceful or winning, chaotic or harmonious,—these forces reveal ourselves to us. We see into our inner depths as we observe their workings on the body, the mind and the Soul of Mankind.

And always each play's inner pattern threads its undeterred rhythm until at last all ends, all is well, all has purpose, all has power, and all moves onward and upward in unity forever.

One sees that in life there is death, and more importantly, in death there is eternal life. For the Shakespearean idea continues at each play's conclusion, which, in turn, gives birth to new ideas continuing after the final word is spoken.

The purging of action, thought and emotion in The Poet's comedies or tragedies meets on the same plane where we as creative beings must make decisions, base or noble, materialistic or divine.

But tragic and comic joy play in their respective fields and reward sacrifice, burden, pain, suffering and despair. In either area hearts are mended, hope restored, vision cleared, action harmonized,

and love and yearning tranquillized, transmuted and transcendentalized.

Man appears as true man. The world reflects the true world. Life's cause denotes the Real cause. Evolution's course fulfills the upward course of evolution.

As the curtain descends, the veil is lifted.

II

All that is good shall end well. All that is not good shall dissolve itself. Man is beautiful, therefore the way must be cleared to make way for eternal beauty. Man strives, therefore he must overcome. Born for happiness, the human race must prosper. Because we shed our tears in anguish, laughter must prevail in enduring. Because we know what turmoil is, (peace) is possible of achievement.

Thus as we glide through the sparkling sea of life depicted in "ALL'S WELL THAT ENDS WELL," we are borne along into the rose-scented gardens of virginal Rossillon, France; thence on bounding waves we fly to world-worn Paris; from there a swift current carries us to Italy and the uninhibited stirrings of its childlike inhabitants and sagacious, heart-warming citizens. The inherent sanctity found there wafts us back to French shores and at the crossroads of Marseilles, wet with laboring cosmopolitan spray, we return full circle to the unsoiled gardens of Rossillon. Here in the light of new knowledge, love and fulfillment, the impetuous search for love and truth bathe in the waters of forgiveness and equality of redemption.

On this human journey of dramatic word, emotion, thought and action, the Poet's people are made known. Enmeshed in the daily affairs of humanity, they resolve their problems maturely and humorously.

This satire on love, romance, kingship and rule, class inequality, prejudice, motherhood, virginity, friendship and position—is resolved with sweet acceptance of one human being with another and

gentle, though diversified and strong, oneness in differing points of view and varying relationships.

III

At Rossillon, The COUNTESS blesses her son BERTRAM and sends him into the harsh world he has never known. Her all-encompassing and dignified maternal nature contrasts with his impetuous and narrow viewpoint, which hinders him from sensing the unspoken and devoted love held for him by HELENA, saintly daughter of GERARD de NARBON, famed deceased physician at his mother's sanctified county seat at Rossillon. BERTRAM'S eyes are shielded partly by the roustabout carefree PAROLLES, his companion in adventure. At the Court of Paris, the dying KING greets BERTRAM and treats him as his son, due in part to the esteem held for BERTRAM'S father and the KING'S desire to hold onto healthful youth in his sickly condition and state. As BERTRAM rebels against the soft life of the ruling class, and PAROLLES parasitically absorbs it, the nurselike HELENA appears with secret cures bestowed by her father. Through the lordly aid of LA FEU, a witty hanger-on at court, she convinces the KING of her healing ability and cures him. In return, BERTRAM is forced to marry her against his will and desires. He has none, where women are concerned. He argues that HELENA is beneath him in station but marriage really interferes with his ambitions for adventure. Horrified, he sends HELENA home to his mother at Rossillon and escapes to the wars in Italy.

There he contacts romance for the first time, head on. In a state of sublimation, he yearns for the affections of a beauteous and pure Italian maiden, DIANA CAPILET. But DIANA is well protected by her effervescent WIDOW MOTHER whose constant advice spicily keeps her daughter from the male advance and conquering, though futile, lust. The romantic nature awakened in BERTRAM is the outcome of the unrequited affections poured upon him by HELEN'S unswerving devotion. She meanwhile renounces the world, where love is dormant, and makes a holy pilgrimage to Italy. In Florence where

the hospitable DUKE OF FLORENCE musters his misfit army. HELENA meets with her innocent rival. At a satirical parade, the waltzing DUKE leads his soldier-buffoons in a comedic plumed march, following victory.

BERTRAM is knighted with Italian honors for bravery, proposes to DIANA, subconsciously thinking of HELENA, makes an assignation with her, and in the dark of night, beds her. But DIANA's WIDOW MOTHER, wise in love's ways substitutes HELENA for DIANA in the enchanted boudoir. Deluded, but at least thinking himself a man at last, BERTRAM prepares to leave for France as the trifling war ends. HELENA, in reality consciously fulfilled, also leaves for France with her Italian cohorts. PAROLLES, in the army barracks meanwhile is unmasked for the braggart he is and his hold on BERTRAM diminishes. The FRENCH LORDS in verbal banter, through laugh-provoking ruses, expose PAROLLES' untrustworthiness, superficiality and immaturity.

Meanwhile the patient COUNTESS at Rossillon and her patiently rollicking CLOWN, LA VACHE, muse on the events of life here and hereafter. The wise philosophical jester, while poking fun at foibles, keeps the light of humor burning in the evening of uncertainty. Although the COUNTESS disowns her son and adopts HELENA instead, the CLOWN, wise and knowing, opens her heart to spare room for her returning son, COUNT BERTRAM.

Missing the KING at Marseilles, HELENA, DIANA, and her loquacious WIDOW MOTHER pursue him to Rossillon. With the help of an ASTRINGER, a gentleman falconer interested only in the flights of his eagles, not low-flying crows, aids the ladies to come incognito into the KING'S presence at Rossillon. There, enjoying his renewed vigor and health, he disports himself in country pleasures, fashioning himself into a just ruler.

At Rossillon all meet. All is understood. All is set right. ALL is exposed. ALL is revealed and all is almost perfect. Except that HELENA is supposed dead; having run away to France hopeful that

BERTRAM, knowing she was gone, would return to his home without losing standing.

At the moment of despair when DIANA mock-seriously accuses BERTRAM of his amorous seductive escapade with her in Florence, HELENA, veiled, enters. BERTRAM, now fully aware of her love, equals it with his own. Class is forgotten and universality takes its place. The KING offers a dower to DIANA and a husband equal to her own chastity. PAROLLES is given the pardon of a man, "if man he be." ALL "eyes smell onions and weep anon."

LA VACHE, the soul-baring clown, and RINALDO, the protective romping STEWARD, again playfully set the revivifying air of Rossillon in motion and infectious joy, coupled with spiritual transformation gladdens the open mind, the (receiving) heart, and the giving hand.

The veil is lifted from HELENA; the mask falls from BERTRAM, and man and woman, nay all men and women, meet equally, fearlessly, face to face in this house of roses—this edifice of love, this castle of wisdom, this palace of friendship, this monument for peace, this building of courage, this palladium of wit, this structure of Humanity. "What great creation . . . the praised of the King!"
—II:3

As it was in the beginning:

"The air of Paradise did fan this house, And Angels officed ALL!"
—III:2

So: "ALL'S WELL THAT ENDS WELL!"



Philosophy And Science

Dr. Vitali Negri

IT IS the function of philosophy to adjust the interpretations of all sciences in reciprocal relativity, merging them in a coherent and universal whole which can be comprehended and debated. This must be accomplished if man is ever to be in a position that allows him to intelligently seek answers to questions which strive to establish the real essence of all things.

Briefly, in order to acquire real and unbiased knowledge we must find the *meaning of all things in one identity*. This is the purpose of philosophy, which takes account of every authentic form of experience and gives to each its proper place and value. It is the paramount endeavor of man to assimilate all knowledge heretofore gained in solving the problems of life and to incorporate it in a universal whole. This cannot be done with the aid of any one science or all, as each is restrained by the limitation of its scope which includes nothing not immediately necessary in the solution of its own problems.

Skeptics, even among philosophers, insist that the mighty perplexities of life and the universe must always remain unsolved by man. But their pessimism offers no reason why philosophy should abandon its goal.

Philosophy represents human reason in action. It can never be indifferent to wisdom for it is born of wisdom and rejects all else. Human beings in varying degrees are all philosophers, for it is their desire for wisdom, each according to his own conception, that differentiates them from the animals. Nevertheless, the majority of men never apply themselves to the acquisition of sufficient wisdom necessary and required for ultimate philosophical interpretation.

Just as each science is interested only in the phenomena of its own field, so each man is concerned only with interpreting his own

(Continued on Page 93)



Book Reviews

THOUGHT REFORM AND THE PSYCHOLOGY OF TOTALISM.

By Dr. Robert Jay Lifton. 510 pp. N. Y., W. W. Norton & Co. \$6.95.

Americans have heard much of "Brain-washing." Here is the volume which examines the whole process in clinical detail. Dr Lifton is a psychiatrist and an Associate of the Center of East Asian Studies at Harvard, and he spent years studying the whole process of "thought reform" practiced by the Communists. His main source was 15 Chinese and 25 Occidentals who went through the ordeal and were willing to discuss the intimate details of their experience.

Dr. Lifton is not only an experienced psychiatrist but he is somewhat of a specialist also in Chinese culture and in the social sciences. He says he has "constantly groped for new ways to bring psychological insights to bear upon historical sources, and to do so with a humanistic focus." And with simple, forceful directness, he makes us understand the whole process of "thought reform."

The process lasted several years in prison, where under sharp psychological pressure and physical torture the poor victim was manipulated to the breaking point and often reduced to some infantile or subhuman entity easily swayed by his "trainers." As Dr. Lifton says, an Ordinary man was "placed in a hospital for the criminally insane where he was accused of horrendous but vague crimes which he is expected to recognize and confess; where his assertion of innocence is viewed as a symptom of his disease, as a paranoid delusion; and

where every other inmate-patient is wholly dedicated to the task of pressuring him into a confession and a 'cure'." Always fearing total annihilation, never experiencing any thought of friendliness or help, he feels hopeless.

Then suddenly, at breaking-point, he gets a moment of leniency—if he will "reform." This starts the "rebirth" during which he agrees to confess and do what his captors want. His re-education then begins; he agrees to the confession the officials want him to sign. Finally he is allowed to resume his original identity, though as an evil, repentant sinner, and to study the noble Communist doctrine. This is his rebirth. Though of course, it is impossible to achieve complete "thought reform," even in the most shallow, slavish mind.

"Thought reform." even with these rather mediocre minds, was not a long-lasting affair. When Dr. Lifton visited most of his cases—four later in Hong Kong—he found these victims were not permanently swung into the communist attitudes, though they did retain some unconscious influence, and they did retain fears of total annihilation and of deep guilt.

Dr. Lifton makes many interesting, reasonable reflections on the way the Chinese developed this system of "thought reform." The volume is an important study of the psychological conflicts in our modern Oriental world, when sweeping social and cultural and political changes make us seek some solid, eternal base. Dr. Lifton eloquently presents the liberal tradition which is the alternative to communism or the "thought reform"; and we wonder how the two antithetical views shall ever be reconciled.

—Albert Croissant

THE SACRED MUSHROOM, *Key to the Door of Eternity*. By Andrija Puharich, published 1959 by Doubleday & Co. Inc. \$5.00.

In May, 1957 *Life* magazine published the story of a Mexican mushroom cult in which a variety of the fungus was dispensed by

curenderas (priests) to "carry you where god is." Gordon Wasson, foremost expert on the mushroom unearthed this strange sect while on a field trip to the Mixeteco district in 1955. Since then, credible theories have been put forward to suggest strong possibilities existed that the ecstatic properties of certain mushrooms were known and used in other religions, in different places and earlier times. In his recent essay, "Centaur's Food," Robert Graves attempted to show that in classical Greece, the various "foods of the gods," ambrosia, nectar, etc., were in fact nothing less than a combination of hallucogenic drugs obtainable from the *amanita muscaria* variety of mushroom. Using a similar deductive technique with which, in *The White Goddess* he elucidated the esoteric language of the Celtic bards, he expounds a most believable hypothesis.

In view of fact and theory, it is not really surprising to come across, in this book, an association of *amanita muscaria* with the religion of Ancient Egypt. What is surprising—shocking, even—is the means by which the evidence was obtained. This is a story with "Bridey Murphy" undertones and descriptions of fantastic phenomena. Dr. Puharich is a researcher in extra-sensory perception, and at one time operated a laboratory for this purpose in Maine. In 1953 he conducted experiments with a young Dutch artist who unaccountably fell into deep trances during which his body was apparently used by one Ra Ho Tep, an Egyptian priest living roughly at the time of the building of the Great Pyramid. Although there was some oral communication, in both Egyptian and English, the most interesting part of the manifestations was the scribbling in readable, and in most cases translatable, hieroglyphs and pictographs. Many of the messages seemed to describe priestly rites in connection with the sacramental use of *amanita muscaria*.

Having described the unusual psychic events, and introduced some of the personalities involved, the author attempts to interpret the cause and meaning of the phenomena. Although he does not reach any conclusions which seem satisfactory to him, he summarily rejects the idea that there might have been a reincarnation link spanning

the 4,500 years between the supposed events and their exciting re-manifestation. While Mr. Grave's essay mentioned previously, is an intellectual *tour de force*, leaving one spellbound by his erudition, Dr. Puharich, on the other hand, writes sensationally and emotionally, and his easy-going, chatty style gains in readability but loses in scientific verisimilitude. Part of his natural excitement, however, is almost bound to brush off on the most sceptical reader, and it must be admitted that he has witnessed and narrated some most unusual happenings, the true explanation of which must await the revelation of some so far unexplained laws of nature. Some original notes on mushroom etymology add to the interest and value of the book.

Besides being a useful contribution to ESP literature, this book would have been worthwhile if it served only to inspire a different approach and fresh study of early Egyptian writings.

—Ted Davy

IT IS FOR THE GOOD of nations, and not for the emolument or aggrandizement of particular individuals, that government ought to be established, and that mankind are at the expense of supporting it. The defects of every government and constitution both as to principle and form, must, on a parity of reasoning, be as open to discussion as the defects of a law, and it is a duty which every man owes to society to point them out.

—Thomas Paine

(Continued from Page 89)

immediate surroundings and promoting his own well-being. But if he wishes to understand the secrets of creation, he must follow in the footsteps of the scientist whose search is for higher learning. He must submit each specific branch of man's knowledge to philosophical speculation, carefully considering them from all viewpoints, if he would equip himself for participation in the solution of humanity's greatset enigma. If he will do these things, then he may be called a philosopher.

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